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ṚIKTANTRAVYĀKARAṆA

A PRĀTIÇĀKHYA

OF THE

SĀMAVEDA

EDITED WITH AN INTRODUCTION,
TRANSLATION OF THE SŪTRAS, AND INDEXES

BY

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INTRODUCTION.

AS the existence of both pada and saṃhitā texts of the Sāmaveda was well known, at least after Benfey's edition in 1848, the non-existence of a Prātiçākhya of this Veda need not have been made a matter of certainty[1], especially as the use of both the texts of this Veda made the existence of such a treatise *a priori* most likely, as was seen by Profr. von Roth in 1852.

That one had existed, was first demonstrated by the late Dr. Goldstücker who found that Kaiyaṭa (in his commentary on the Mahābhāshya of Patañjali) actually mentioned it; and on the last occasion I had the pleasure to meet that eminent scholar, in 1870, he pressed on me, in view of my return to India, the necessity of a search for it. I endeavoured to carry out his wishes, but with little success. I found a Sūtra treatise with a commentary [redacted] ined to belong to the class of Prātiçā-[redacted], and which, in fact, turns out to be a part

[1] Max Müller, "Ancient Sanskrit Literature", 2nd ed. p. 143. So far, too, from the rules regarding the chant taking the place of çīxā rules (as M. M. supposes) the çīxās of the S. V. are numerous.

[2] See my "Sāmavidhānabrāhmaṇa", i., p. xxxvi. "Ārsheyabrāhmaṇa", pp. xviii.-xx. "Saṃhitopanishadbrāhmaṇa", p. xvi.

of the work now printed, but nothing like a complete Prātiçākhya of the Sāmaveda. It was only in 1877 that the following text and commentary was discovered in a MS. in the extreme south, and, shortly after, a MS. of the text turned up in a *grantha* containing a number of Sāmaveda tracts.

Subsequent search has convinced me that there is no hope of further materials becoming available; I, therefore, print both text and commentary from what I have, as it appears to me that such publication[1] should not be delayed. At the present stage of Sanskrit studies, there is an urgent need of a grammar, not based on the facts[2] and, perhaps, fictions of native grammarians, as has hitherto been done by all writers on the subject, but one in accordance with the requirements of modern science, and based on the actual facts of the language as recorded in the literature. Much has been done by a few scholars to pave the way for this, but

[1] Regnier (Rigv. Pr. introd. to ch. i.) says: "Ces livres techniques, tout arides qu'ils sont, tiennent une place importante dans l'histoire du langage, et, par consequent, du l'esprit humain.... leur âge seul, suffirait à les rendre dignes de tout [redacted] tion". See also Profr. Whitney's remarks in his ed Prātiç. p. iv. Also his "Or. and ling. Studies," ii., Benfey ("Einleitung in die Grammatik der Vedischen Sprac 1874. p. 5) says: "Ausserdem sind alte grammatische Tractate— die sogenannten Prātiçākhyas für vier Sammlungen—auf uns gelangt—ein ähnlicher für den Sāmaveda ist *leider* noch nicht gefunden".

[2] "In iis vero....est Vertigo quædam, et Agitatio perpetua, et Circulus".

meanwhile it is important that the chief indigenous grammatical works should be accessible.

The really important part of the book consists in the sūtras[1]; these I have been able to give in a definite form; for each one is given twice in the text with commentary (A.), and another MS. (B.) furnishes an independent text. The commentary is often of much interest, though very meagre and inadequate; but in parts, it is hopelessly corrupt, and I have printed it as it stands in A., for emendation could in this case only be guess-work; it is too scanty to furnish any grounds on which to go, and I have not been able to trace many passages quoted, even with the help of a priest who knows this Veda well. I have not attempted a search in the other Vedas, as that would have no practical use.

A. is a transcript of the original MS. which I have not seen; it is in the grantha character.

B. is a MS. (also in grantha) on ōlais, perhaps 40 years old. The abridged text relating to accents which I have mentioned above, has also been of use.

The 287 sūtras are arranged in daçatis; but to save trou[illegible], I have numbered them consecutively.

1) [illegible] reason to believe that the text has long been in the Bodleian. Aufrecht ("Catalogus", p. 378) mentions a "Riktantravyākaraṇa. Quinque Prapāṭhaka". Max Müller (Ancient Sans. Literature, 2nd ed. p. 144 *note*) calls this "a small çikṣā treatise"; this does not answer to the following text, but it is more than likely that it is the same. I cannot find, in other Catalogues, any mention of this treatise.

I.

The text is termed Ṛiktantravyākaraṇa, and it is not styled anywhere a Prātiçākhya of the Sāmaveda; I shall, therefore, now explain why I have given it this title; but it is firstly necessary to show that it belongs to the Sāmaveda. This is very easily proved.

a. Allusions to sāman, to stobhas etc. are frequent, *e.g.*, sa*m*svāda and nigaṛa (sāman) *s.* 11.

sāman	*s.* 39.
rājana (sāman)	*s.* 123.
kiṭkiṭ	*s.* 10.
stobha	*s.* 150.
him	*s.* 90, *and* hum, *s.* 266.
gati	*ss.* 29, 110.

b. The technical terms belong to the S. V. literature, as I shall show further on.

c. Ṛic i. 337 is quoted in *s.* 89; this is not in the Ṛigveda but only in the Sāmaveda.

All these facts conclusively show that the text is a S. V. work, and it is unnecessary to refer to the commentary in support of this view.

I term it a Prātiçākhya for the same reasons that Profr. Whitney has given this title to the Çauna-

kīya Caturādhyāyikā of the Atharvaveda[1], that its character brings it under that class of Sanskrit literature, and that it is convenient to give it a name that shows its relation to similar treatises to which their editors have applied this title.

A Prātiçākhya was defined by Goldstücker as a grammatical treatise (*not* a grammar) which is intended "to show how the padas must change in order to become the real hymnical text, the sa*m*hitā, and again, how by means of the krama the padas become the true representatives of the Sa*m*hitā with all its peculiarities"[2]. The Sāmaveda has no krama[3] text, but in all other respects the Ṛik-tantravyākaraṇa fully complies with this definition. It contains, it is true, much matter which rather belongs to general grammar than to the proper object of the treatise; but in this respect it does not differ from the other Prātiçākhyas[4].

It is *a* Prātiçākhya of the Sāmaveda rather than *the* Prātiçākhya; for, as it is, it seems applicable only to the Kauthuma çākhā among the recensions of the Sāmaveda known to me. It does

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1) Atharvaveda Prātiç. p. iii. The use of this name is due to Profr. von Roth — "Nirukta", p. xlviii.

2) *Academy*, July 9, 1870, p. 270.

3) At least none is known to the actual reciters of this Veda in S. India.

4) As regards the Ṛigveda Prāt. see Goldstücker's remarks, *u. s.* All the chapters after ix. are accretions. Atharvaveda Prāt. ed. Whitney, p. 247. Taitt. Prāt. by the same, p. 432.

not apply to the Jaiminīya or Talavakāra çākhā; for one of the chief peculiarities of that recension, the conversion of ḍ into ḷ (ळ)[1], is not mentioned in it. Again it can hardly apply to the Rāṇāyanīya çākhā, for it does not notice the ळ् and ॅ which that school admits[2].

Originally there was a Prātiçākhya for each çākhā or recension[3], but the immense majority of these treatises have unquestionably been lost, and those we now possess appear to have been made more general than their original scope can have been[4]. The Ṛigveda Prātiçākhya and the Taittirīya are remarkable in this way[5], and it seems likely that this extension of some one special Prātiçākhya may have caused the loss of those treating of the texts of other çākhās which still survive: it is obvious that the Prātiçākhyas of any one Veda must have contained much in common. The text is attributed to Çākaṭāyana, one of the oldest, if not the oldest grammarian, probably because of the quotation in the introductory chapter; but, so

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1) See my "Jaiminīya text of the Ārsheyabrāhmaṇa", p. ix.

2) "Ardhaikāram ardhaukāram ca paṭhanti Rāṇāyanīyāḥ". (*Oral inf.*)

3) Kumārila Bhaṭṭa, "Tantravārttika", i., 3. Madhusūdana ("Ind. Studien," i. p. 16).

4) Max Müller, "Ancient Sans. Literature" 2nd ed. pp. 119-121.

5) The Ṛigveda Pr. constantly gives differences of doctrine. So the Taitt. Pr. (ed. by Whitney, pp. 431-2). So here (*ss.* 59, 159, 162) the Naigeya çākhā is mentioned.

far as we know the teaching of that old grammarian[1], there is no adequate reason for supposing

[1] To make this plain, I shall here collect all the safe references to Çākaṭāyana and his doctrine that I have been able to find, excluding, of course, the modern grammar which now passes under his name and which must have been based on his work[1]. It is, I think, obvious, that in no case can we safely suppose that Çākaṭāyana's exact words have been given; his doctrine is simply reported, and that is all.

A. His work:

"Samāsāvagrahavigrahān pade yatho 'vāca chandasi Çākaṭāyana*h*" (Atharva-Prātiçākhya, beginning of C. on ch. iv.)[2] — "as Çākaṭāyana has set forth for the Veda the combination, division, and disjunction of words in pada". He, therefore, did not (so far) write a Prātiçākhya such as we now have, but a treatise on the Padapāṭha which every Prātiçākhya assumes to exist.

B. General doctrine:

1. As to the nature of articulate sound, see below, text, p. 1. "çvāso nāda*h*".

2. "Dhātuja*m* nāma" (Pat. iii., 3, 1). "Every word is derived from a verbal root". Yāska (i., 12) puts this: "nāmāny ākhyātajātānī 'ti çākaṭāyana*h*"—which (with the other) throws curious light on the introduction of the technical term 'dhātu'. 'Dhātu'= the abstract element, *e. g.*, 'kṛi', as eventually substituted for the verbal form (ākhyāta) given at first, *e. g.* 'karoti'.

3. He was a vaiyākaraṇa or analytical Grammarian (Pat. iii. 2, 115) as opposed to the nairuktas or etymologists.

4. He imagined fantastic etymologies (Yāska, i., 13) deriving 'satya' from √ + √ .

C. Grammatical teaching.

I. *Phonetics.*

1. Final *y* and *v* are uttered with slighter effort. (Ath. Pr.

[1] See my "Aindra Grammarians", pp. 102, ffg.

[2] Ed. by Whitney, p. 184.

this ascription to be correct, even so far as to suppose that this Prātiçākhya embodies his teaching.

ii. 24—"leçavṛittir adhisparçam çākaṭāyanasya"; Pāṇini, viii., 3, 18—"vyor laghuprayatnataraḥ çākaṭāyanasya").

2. In the diphthongs *e* and *ai*, *a* forms the first half, and *i* the second; in *o* and *au*, *u* forms the second half. (Ṛikprātiç. xiii, 16—"sandhyeshv akāro 'rdham ikāra uttaram yujor ukāra iti Çākaṭāyanaḥ").

3. The first of a class can only be a final (Ṛikprātiç. i. 3,—"prathmam [avasāne] Çākaṭāyanaḥ").

4. Mutes even when not final, become "seconds" before ç, sh, s; *e. g.* 'vatsaḥ' (Ath. prātiç. C. on ii. 6 [1] —"apadāntānām api çashaseshu dvitīyā bhavanti iti Çāṅkhamitriçākaṭāyanavātsyāḥ").

5. He mentioned five cases in which °yā is separated by avagraha. (Ath. Prātiç. C. on iv, 30 [2]).

"Pañcai 'vā 'vagrahān āha yāçabde Çākaṭāyanaḥ |
Antodāttaḥ padatvam ca vibhaktyarthe bhavet tu yā". ||

6. *M* and *N* converted into anusvāra before spirants and semivowels are dropped. (Vāj. Prātiç. iv. 4—"lopam kāçyapaçākaṭāyanau").

7. Visarjanīya becomes a sibilant before a sibilant. (Vāj. Prātiç. iii. 8—"pratyayasavarṇam mudi Çākaṭāyanaḥ").

8. Visarjanīya becomes jihvāmūliya before gutturals, and upadhmānīya before labials (Vāj. Prātiç. iii. 11—"jihvāmūlīyopadhmāniyau Çākaṭāyanaḥ").

9. Duplication does not take place in a group of more than two consonants (Pāṇini, viii. 4, 50—"triprabhṛitishu Çākaṭāyanasya").

10. The n of naḥ in pariṇaḥ becomes ṇ. ("Pariṇa iti Çākaṭāyanaḥ". Vāj. Prātiç. iii. 86).

2. *Inflection.*

1. That in the 3rd person plural, imperfect, of √dvish and roots in ā, the termination -uḥ may be substituted for -an. (Pāṇini,

[1] Ed. by Whitney, p. 74.
[2] Do. p. 200. The second line *may* be Ç's. doctrine, like the first, so I give it.

We have considerable indirect information as to the peculiar views he held in respect of grammatical questions; in fact, most of the doctrines that he held in opposition to other grammarians, have been, probably, reported by other and later writers; for it must be recollected that, even in so complicated a grammar as is that of the Sanskrit language, there could not be much room for a difference of opinion[1]; but of all his distinct and peculiar opinions, there is no clear trace in the text.

iii., 4, 111—"laṅaḥ Çākaṭāyanasyai 'va"). That Pāṇini attributes this opinion to Çākaṭāyana is sufficient proof that his analysis of the Padapāṭha amounted to a fairly complete grammar.

2. That prepositions have no signification apart from nouns and verbs. ("na nirbaddhā upasargā arthān nirāhur iti Çākaṭāyano; nāmākhyātayos tu karmopasaṃyogadyotakā bhavanty uccāvacāḥ padārthā bhavantī 'ti Gārgyaḥ". Nirukta i. 3, p. 32).

D. Kramapāṭha.

1, 2. Two rules on this (regarding asau and su) are given in Vāj. Prātiç. iv., 126 and 188.

Çākaṭāyana is also quoted by the Prauḍhāmanoramā and other late works, but it would be useless to collect such doubtful references. Every trace of his doctrine is important, for though already a myth to Patañjali (see the absurd story in M. Bh. iii. 2, 115—tad yathā vaiyākaraṇānāṃ çākaṭāyano rājamārga āsīnaḥ çakaṭasārtham āyāntaṃ no' palebhe—perhaps a bad joke on his name), his doctrines seem to have prevailed in the later Sanskrit grammar.

[1] The points of difference between the Kūfa and Baṣra grammarians (respecting Arabic Grammar) only amounted to 116, and there is much more room in Arabic than in Sanskrit grammar for such varieties of opinion.

As it now stands, indeed, it cannot possibly be of the earliest date; for, as I shall show further on, it contains ample evidence that it has been compiled and added to more than once, and even after Pāṇini's time, and there is also much reason to believe that this Prātiçākhya is one of the latest, if not the last written of the class of treatises to which it belongs; for it is in highly developed sūtras, a style that, certainly, does not belong to the earliest period of Sanskrit literature. The technical literature of the Sāmaveda, also, must be relatively modern.

As is the case with some of the other Prātiçākhyas, I cannot find that the text is anywhere quoted. But this is likely from the nature of the Prātiçākhyas; as they are, neither Commentators nor Grammarians would refer to them. I have already mentioned that this or a similar book is referred to by Kaiyaṭa[1]; a Prātiçākhya is also mentioned in the Gautamaçīxā, but it cannot be identified with our text[2]. As regards Kaiyaṭa's reference, it would include not only our text, but also the Pushpasūtra and Sāmatantra, if his words are to be given their largest meaning. That the text actually is intended to form part of such a

[1] On Pāṇini. iv., 2, 60: — "'ukthārtham' iti | sāmalaxaṇam prātiçākhyam çāstram ity arthaḥ" | (Benares ed. iv., p. 66). See Weber's "Ind. Literaturgesch.," (2nd. ed.) p. 91. *note.*

[2] See the text of the G. Ç. given below *note* to ii., 8.

series is shown by its ending with the first sūtra of the Sāmatantra. It is also mentioned in one recension of the Caraṇavyūha, so it must have been tolerably well known some time ago[1].

II.

As regards the text itself, intrinsically, there is much that is noteworthy, and that will help to form an estimate of its relative age and value.

A. The Sāmaveda (like the other Vedas) rests ultimately on a pada text, the conversion of which into a Saṁhitā is the object of the following treatise; but it differs from the other Vedas in this respect, that whereas with them the definite ritual form is the Saṁhitā—the krama and other texts are artificial and fanciful, and have no real object beyond the preservation of the text—here the Saṁhitā text is only one step out of many towards the ultimate form, viz., the sāman as they appear

[1] The recension is what I term the shorter one, as in Tanjore MS. 2,214 (3 *b*): "tatra kecit punar ṛiktantraṁ sāmatantraṁ, saṁjñā (App. to Sāmatantra) dhātulaxaṇam iti vidhīyante." It is also mentioned in Wilson's MSS. ("Indian Castes," ii., p. 12), but he gives the last as 'sudhātulaxaṇam'. I regret that I cannot refer to the texts in Ind. St. iii. and the "Çabdakalpadruma." See Weber's remarks (in "Ind. Lit. Geschichte") on these tracts (pp. 105, 157). There should be one for each Veda, but what we have, appear to belong to the White Yajurveda and to the Atharvaveda.

in the gānas, and in which form alone the Sāmaveda is of use for ritual. This ultimate form is arrived at from the Saṁhitā by means of—for the Kauthumas, at least—the Phulla (Pushpa) sūtra which modifies the words in various ways, the Pañcavidhasūtra which divides these modified words into parts for the several singers, and the Sāmatantra which applies the musical notes[1]. Thus the pada text of the Sāmaveda can hardly be considered as other than an accretion to the Sāmaveda (for the technical base of the gānas is the Saṁhitāpāṭha) in analogy with what obtained in respect of the other Vedas. This view is further supported by a consideration of the real nature of the pada texts which are the first attempts at an analysis and understanding of the already more or less unintelligible Vedic texts[2]: but as in the Sāmaveda, the meaning of the words was of little, if any, importance, it is difficult to see why this Veda should have been provided with a text of this kind.

[1] There is every reason to believe that the S. V. Saṁhitā is formed from the gānas. "Ārsheyabrāhmaṇa", p. xvi.

[2] See v. Böhtlingk's "Sanskrit Chrestomathie" 2nd ed. p. 343— "Nach reiflicher Erwägung aller oben erwähnten Umstände bin ich auf die Vermuthung gekommen, dass der Padapāṭha als erster Versuch einer Exegese des mehr oder weniger unverständlich gewordenen ältesten Textes zuerst niedergeschrieben, der Saṁhitāpāṭha, aber ..... aus jenem Padapāṭha mechanisch umgeschrieben worden sei." Benfey ("Sāmaveda", p. lvii.) traced the beginnings of grammar in the padapāṭha.

A comparison of the Sāmaveda pada with those of the other Vedas also supports this view by the curious details it will furnish[1].

It is well known that in what is common to the Ṛig- and Sāmavedas, *i. e.* in nearly all of the last, the Sāmaveda presents a great *varietas lectonis* which is chiefly remarkable inasmuch as the Sāmaveda presents modern and irregular forms of words, where the Ṛigveda has older ones[2]. This is only to be explained by the formation of the Sa*m*hitā text from the gānas, in which the words are so changed that it is often difficult to even guess at their proper and primitive form; but the forms chosen show that this Sa*m*hitā text was formed at a period relatively recent to those of the other Vedas, which all preserve old forms. The Sāmaveda pada text which has the same forms as the Sa*m*hitā, is, there-

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[1] Prof. Benfey ("Sāmaveda" p. lvii. ffg.) has discussed already in minute detail the S. V. padapāṭha; I have used his valuable remarks; but, as he got his observations by use of N. Indian MSS. only, I have verified every point in S. Indian Grantha (Kauthuma) MSS. for the Pūrva ārcika etc. It is said that a pada text exists in S. India (as in the North) for the Uttara ārcika; but I have not got a copy as yet, though I have one for the Ār. Sa*m*hitā and Stobhas (A.) with modern notation, and B. (Tanjore, MS. 9089) with only udātta marked by ◌̲.

[2] *Cfr.* Benfey's "Vedica", p. 8. "Quantitätsversch." ii., pp. 3, 57. iii., pp. 4, 16, etc. The Jaiminīya text (so far as I have been able to see) agrees in this respect with the Kauthuma, though the ḷ = ḍ might be compared with the Ṛigveda ḷ for the same letter.

fore, subsequent to the last, which is, nevertheless, itself an artificial, secondary text.

The Sāmaveda padapāṭha is, again, more elaborate than those of the other Vedas, and this is also a sure sign of a relatively recent origin. Thus:

Compounds formed by samāsa have, in the Ṛig- and Yajurveda padapāṭhas, the elements merely separated by the avagraha; *e. g.* "havyaç dātaye". In the Sāmaveda K. padapāṭha such words are given thus: "havyadātaye | havya | dātaye".

The Sāmaveda K. padapāṭha separates roots and prepositions[1], and also words in composition which are treated as one in the Ṛigveda padapāṭha. In cases where both padapāṭhas mark the supposed elements, the Sāmaveda and Ṛigveda texts differ, and the former is always the worst and most incorrect in its divisions of words. A few examples will make this clear:

The word 'sūrya' in different forms occurs ten times in the P. ārcika[2] and five times in the Ār. saṁhitā[3]; in all cases, except one, this word is treated as a pada; in i., 538 it occurs: "sūryasya | su | ūryasya |." The commentary on S. 93 implies this last form.

[1] The C. (on *s.* 1. *e. g.*) makes it plain that our text was understood to support this view.

[2] i., 31, 91. 125. 152. 267. 278. 493. 502. 534. 538. I regret that I cannot get a padapāṭha for the Uttara ārcika.

[3] Ār. S. 30. 45. 51. 54. 56.

The word 'oshadhi' in different forms occurs in P. ārcika i., 331, Ār. S. 20, and also in the stobhas; in all cases it is given as 'osha | dhi' which does not even give a plausible meaning to the word.

'Mitra' which frequently occurs is always written mi | tra[1], whatever its meaning be, and even when compounded with 'varuṇa' etc.

Other examples are: 'ādityān'—'ā | dityān'[2]; 'aditiḥ'—'a | ditiḥ'[3]; 'sakhyam' etc.—'sa | khyam'[4]: 'adya'—'a | dya'[5]; 'udaram'—'u | daram'[6]; 'ahanī'—'a | hanī'[7]; 'anyat'—'an | yat'[7]: 'samudra'—'sam | udra'[8]. But, as a rule, words are thus treated only when they stand alone; when they form part of a compound this division is not always made; in 'usharbudhaḥ', however, we find: 'ushaḥ | bu | dhaḥ'[9]. These specimens of the padapāṭha of the Kauthumas are not calculated to give a high

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[1] *e.g.*, i., 5. 35. 84. 88. 220. 427. 548 etc. The derivation implied is not satisfactory. See Hillebrandt's "Varuṇa und Mitra" (1878) p. 114. He adopts √mit+ra.

[2] i., 96.

[3] i., 102.

[4] i., 66. 108. 127. 133. 136, etc. It is not divided thus in compounds. i., 122.

[5] i., 126. 141.

[6] i., 124.

[7] i., 75.

[8] i., 137 *and* stobha.

[9] i., 40. A. not, however, in B. The C. on *s.* 1 implies the separation of the two elements.

opinion of its author or authors, who were not even consistent in their treatment of the words [1], as the above remarks will amply prove. The use of 'iti' is also most irregular

At first sight it might seem hard to account for these differences from the other padapāṭhas; but I think it may, sometimes, be explained by a reference to the gānas, which will show that the compiler of the Sāmaveda K. padapāṭha had the word-forms which are found there in his mind, and thought it necessary to mark the above details in order to prevent confusion owing to the gāna forms.

Thus "havyadātaye" appears in the gānas as: 1) "ha | vyadātoyāï | toyāï"; 2) "havyadātāyāï"; 3) "havyadātāye" (Gr. g. g, i., *a. b. c.*). To preserve the real origin of this compound word, which might well be overlooked when it comes eventually to such forms as these, the author, or authors, may have designedly marked the division in the way it has been done. But the general want of system and intelligence which are so conspicuous in this Padapāṭha render it a profitless task to speculate on the causes of the difference between it and the similar texts of the other Vedas.

That the Padapāṭha, equally with the Saṁhitā-pāṭha, substitutes also, as a rule, modern forms for

[1] A good deal of this is similar to what Yāska (i., 13) reports of Çākaṭāyana. See above, p. ix.

the older ones which we find in the parallel texts of the Ṛigveda, as well as the comparatively unintelligent way in which it has been composed, are ample reasons for assigning to it a *relatively* recent date. It has been attributed to a Gārgya[1], but

[1] By Durga in his C. on Yāska, iv., 4.—"Bahvṛicām 'mehane' 'ty ekam padam | chandogānām trīṇy etāni padāni 'ma iha na' iti | tad ubhayam paçyatā bhāshyakāreṇo 'bhayoḥ çākalya-gārgyayor abhiprāyāv atrā 'nuvihitau ||" (Tanj. MS. 2,379.) Durga is previous to Sāyaṇa (14th century), and as he quotes here the old Commentator, *i. e.* Skandasvāmin, as his authority, his statement is entitled to some consideration; but I do not see how it is possible to accept the Kauthuma Sāma pada as Gārgya's work; for, though the phrase in question (i. 345) is correctly given, let us see what else we know of his doctrine on other points—it is not much:

A. General doctrine:

Not all nouns are derived from verbs—"na sarvāṇi [nāmāny ākhyātajātāni] iti Gārgyo vaiyakaraṇānām cai 'ke" (Yāska, i. 12).

B. Grammatical teaching.

1. *Phonetics.*

1. The third consonant of each class is to be used as a final—"tṛitīyam Gārgyaḥ" (Ṛikprāt. i., 3).

2. A nasal svarabhakti follows a yama—"yamān nāsikyā svarabhaktir uttarā Gārgyasya" (do. vi., 10).

3. He termed shatva, ṇatva *etc.* 'samāpādya' (do. xiii. 12).

4. He taught a peculiar pronunciation of 'khy' in certain cases: "khyāteḥ khayau kasau Gārgyaḥ; sakhyokhyamukhya-varjam' (Kāty. Prāt. iv., 164).

5. He rejected the -y, inserted after -o in certain cases (Pāṇini, viii., 3, 20).

6. He asserted a substitution of svarita for an udātta in certain cases (Pāṇini, viii., 4, 67).

2. *Grammar.*

1. He taught that prepositions have meanings when apart

there is nothing in it to justify this attribution, if the Gārgya intended be really the old grammarian of that name.

That our text, however, had in view the actually existing Padapāṭha of the Kauthumas is shown by sūtra 84 which provides for the repetitions peculiar to this part of the Sāmaveda, and that (as used by the Kauthumas) it is of considerable *absolute*

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from nouns and verbs, and that they modify the meanings of nouns and verbs. (See the quotation from Yāska on p. x. above.)

2. He taught the insertion of the āgama aṭ in √rud and five other roots (Pāṇini, vii., 3, 99).

C. Some of his rules regarding the Kramapāṭha are also to be found in Ṛikprāt. xi., 10 and 14; and in the C. on Kāty. prāt. iv., 174.

The Lomaça Çixā professes to teach Gārgya's doctrine, but it cannot be traced in it.

Thus it is obvious that so far from the Kauthuma pada text following Gārgya's rules, it adopts the contrary, viz. that of Çākaṭāyana in respect of finals, and this is the only point (out of the above) in which we could expect to find traces of Gārgya's rules; as regards 'Svarabhakti' and 'Yamas' the Sāma pada takes no notice of them. If the usual separation of propositions which is found in this pada be in accordance with Gārgya's views (B. 2), it will be seen that this by itself has no force, for the Prātiçākhya does the same (*ss.* 140 ffg. *e. g.*) which is contrary to the doctrine of its supposed author.

We have, thus, a Pada text and a Prātiçākhya attributed, curiously enough, to rival grammarians, but in neither case is there the least trace of the peculiar doctrine of these authorities. If then, there is anything in these statements, so far as the origin of these works is considered, it must follow that both have been much modified in later times and adapted to suit the views of the current grammatical treatises.

antiquity is proved by the close identity of North and South-Indian MSS.[1]

This Padapāṭha of the Sāmaveda has been so elaborately discussed already by Profr. Benfey (as I have said above) that it is superfluous to say more respecting it, especially as the remarks just made will show that there is but little to be learned from it. Were it possible to conclude that we have in it the work of one of the earliest of the grammarians such as Gārgya, it would deserve the minutest consideration[2]; but there is not the least reason to give credit to the tradition as reported by Durgācārya, nor is there sufficient reason to suppose that this pada text is even an old work of the kind. That the N. and S. Indian MSS. narrowly agree would justify the ascription of its date to a period not later than the early centuries A.D.; but that is all, and such a date is long subsequent (it is hardly necessary to say) to the beginnings of Sanskrit grammar. But it is hard to expect from the technical literature of the Sāmaveda much information about grammar; the followers of this Veda had always less to do with that art than those which studied the other Vedas; for them it was almost unnecessary.

[1] Such, *e. g.*, as Profr. Weber has given to the Padapāṭha of the Black Yajurveda (Taittirīya). "Ind. Studien" xiii., pp. 1 ffg.

[2] Differences, of course, occur, but not more than a *v. l.*, owing to the carelessness of scribes, and such as is found between the S. Indian MSS.

Our text then is a Prātiçākhya for the current Kauthuma Padapāṭha, which, as it is, is apparently a *relatively* modern text formed to suit the gānas. But neither the Kauthuma Pada nor Sa*m*hitā, as we possess them, agrees with the letter of the rules of our text. The first puts *ḥ* where *r* should be (*s.* 116). The second, again, errs in rejecting (final) *-y* and *-v* (*ss.* 159-160), and also in putting *-ḥ* for *-s*. The Commentary raises many difficulties of this kind, especially by its references (*e.g.*, *s.* 150) to the Āraṇya Gāna which, as we have it, often does not illustrate the rules. Thus the existence of the rules of the text has not wholly saved the Padapāṭha from alteration; that the Prātiçākhyas and Anukramaṇīs have helped much to preserve the Vedic texts may not be doubted, but a study of the technical literature of this kind will make it plain that its importance in this way has been much exaggerated[1], and that these texts are, in reality, now much mixed.

B. Having, so far, determined the nature of Kauthuma Padapāṭha, which, in the process of conversion into the Sa*m*hitāpāṭha, is the base of the following Prātiçākhya, it is time to consider the matter itself of that treatise.

[1] See Whitney's remarks: Taitt. Prātiç. p. 424 ffg. Ath. Prātç. p. 251 ffg. The Ṛigveda Prātiç. has not been tested as yet from this point of view, but its accuracy has been assumed.

It is now determined beyond doubt[1] that the elaborate phonetic rules which are to be found in the Prātiçākhyas refer to the artificial, oral recitation of the texts, not to written representations of them. This is what might have been expected, for, theoretically, no account is, in the strange Indian way of looking at things, taken of MSS. But a cursory examination of the following sūtras will show that nothing is said of the svarabhakti and yamas and similar niceties which play such a very prominent part in the other Prātiçākhyas. The whole treatment of the phonetic elements is also unusually meagre and defective, and much more like what we find in Pāṇini and the later grammarians, than in the other Prātiçākhyas. As if to make up for this, the first prapāṭhaka has been tacked on, clumsily, and without a trace of any attempt at adaptation. It looks like a 'çīxā' or part of one; and what little is added to the text—it is only here that we find yamas mentioned—is inconsistent, more or less, with the sūtras; while the rest is superfluous in every way. But this is not the only information that we have on this subject in respect of the Sāmaveda; the çīxās contain a good many remarks, and that attributed to Gautama is entirely on the phonetic elements and on the combination of letters. I shall, therefore, to supply the deficiencies of the text, give it here, so far as will be of use, *i. e.*,

[1] By Profr. Whitney.

omitting the examples of the less important compound letters, some of which are not taken from the Sāmaveda[1], and completing, from other sources, the information it gives.

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[1] To any one who has to deal with the technical literature attached to the Vedas the perpetual confusion and aimless references to irrelevant matter are most surprising and embarrassing. This appears not only in the Prātiçākhyas but even in the ritual sūtras, and considering the animosity that the Brāhmaṇas prove to have once existed between the followers of different Vedas and Çākhās, it is, at first sight, almost sufficient to destroy all faith in the value and accuracy of these treatises. In the works of the Commentators this peculiar feature is displayed still more strongly, and it often appears as if the authors purposely neglected their own Vedas and texts to draw illustrations and explanations from others with which they had nothing to do. In this way the texts could not fail to be added to by interpolations. The fact is apparent; I think some explanation of it will be found in the altered position of the priestly authors. In the time of the Brāhmaṇas, party-spirit ran high, and there was a lively sense of the awful consequences which would follow to priests or their employer by reason of any slip in the words or form of the rites performed. But the Brāhmaṇa period, in which the several Çākhā and ritual divergences became finally settled, ceased, and then the Brahmans became (so far as the learned were concerned) a professional caste. At this stage, we know (from the Mānavadharmaçāstra and other authorities) that it was not unusual for a Brahman to learn several Vedas, and this has continued—though the instances are rare—down to the present time. Even now one occasionally meets with a priest who knows the ritual according to more than one Çākhā. In this way the technical literature would become purely professional, and tend to become generalized to suit the purposes of the priests, but would lose (as we find to be the case) in definiteness and accuracy. It is only in this way that it is possible to explain how the Commentators on the Prātiçākhyas derive their illustrations from such a jumble of

The phonetic treatises of the Sāmaveda that we possess, obviously belong to different schools; a comparison of the information they furnish will, thus, throw some light on the differences of the Çākhās.

The following synopsis will show what information exists (so far as is known) in this respect, and also as regards the more important 'technical' literature of the Samaveda:

sources as they quote, or to find (*e. g.*) the Āpastamba çrauta-sūtra quote a practice of the Vājasaneya school (their hereditary enemies) without a remark. It must have been in this way that metaphysical schools arose which taught the unity of Vedic doctrine. Professional interests, in short, got the better of sectarian bigotry.

It might be alleged, on the other hand, that the Xattriyas and Vaiçyas studied the Vedas. But if this ever was really done, it was in times long ago, and it must not be forgotten that men of these castes were only allowed to learn the Vedas from Brahman teachers. Even those who are, nowadays, received as Xattriyas in S. India are not allowed to read Vedic texts. I saw, some time ago, a MS. of the Prauḍhamanoramā (the well-known grammatical work) which belonged to a so-called Xattriya, in which all the quotations from Vedic works had been carefully marked with ( ) by his Brahman teacher, so that the pupil might avoid the sin of even reading them!

Cākhā	I. Kauthuma	II. Rāṇāyanīya	III. Jaiminīya	IV. Gautama	V. Naigeya
1. *Texts* Pada, Saṁhitā *and* Gānas	*Exist in full*	*Exist in full*	*Exist in full*	?[1]	*Exist in part*[2]
2. Anukramaṇī	Ārsheyabrāhmaṇa	Ārsheyabrāhmaṇa	Ārsheya *at the end of the* Talavakārabrāhmaṇa		*Exists*[3]
3. Prātiçākhya	Riktantravyākaraṇa *etc.*		?		*Some rules in the* Riktantrav.
4. Çīxā	1) Pāṇinīya 2) Nārada 3) Lomaça		Dhāraṇa laxaṇa *etc.*	Gautama	
5. Sūtras	Drāhyāyaṇa	Lāṭyāyana	*anon.* Kalpasūtra *exists in part at least*	Dharmasūtra	

[1] See my "Catalogue"; I now much doubt, if these are Gautama MSS. [2] Benfey's "Sāmaveda", pp. xvii. ffg.; Goldschmidt, Ār. S. p. 241. The Ār. S. (it must be remarked) is not peculiar to this çākhā, as has been supposed; the Kauthumas and Jaiminīyas (Talavakāras) also have it. [3] Do: p. ix. Profr. Weber discovered it in the Bodleian MS. 466.

If we can trust the 'Caraṇavyūha' and Purāṇas, above a dozen çākhās must have been in existence a few centuries ago; but it is now tolerably certain that except, perhaps, the Çāṭyāyana çākhā which must be very near the Jaiminīya—the above five are all that remain; the information that we have is, however, quite sufficient to show what the relation of these çākhās is, and thus to enable us to infer their relative importance for critical purposes.

The Sāmaveda, properly speaking, is (as I have already repeatedly stated) to be found in the gānas. Here the differences between the çākhās are very considerable; the tune is, in some cases, *e. g.* the Kauthumas and Jaiminīyas, totally different; in other cases—*e. g.* the Kauthumas and Rāṇāyanīyas—it differs more or less. The differences also between the words, as modified for chanting by the several schools, is often considerable. The çākhās of the Sāmaveda are, therefore, Sā*m*hitā (or real) çākhās. Such differences existed and were recognized already in the Brāhmaṇa period[1].

But if we come to the Samhitās or the technical basis of the gānas, though we find differences between the çākhās, they are not so great as what we find in the gānas, and can

[1] See my edition of the Samhitopanishadbrāhmaṇa p. 29.

satisfactorily be considered as variations from a written original. They are:

a. The addition or omission of a few texts.

b. A difference in the arrangement of the texts[1].

c. A trivial *v. l.* As regards the Ṛigveda, the Sāmaveda texts appear to really agree in their differences of reading, whatever çākhā is considered; the *v. l.* is between the several çākhās. But even in this way, the difference is hardly of any importance, and not more than what is always found in the different MSS. of any ancient author. A few examples will make this plain.

The chief difference between the Jaiminīya and Kauthuma *sa*mhitās, in this way, is, that the former puts in certain cases ḷ (ळ pronounced žh) for ḍ which the latter always retains; ṭ, ṭh and ḍh are left unchanged in the *sa*mhitā, though, if a single MS. is to be trusted, the Brāhmaṇa of the Jaiminīyas, sometimes, puts ḷ for ṭ. The rule is as follows:

ḷ is put always for ḍ when between vowels in the same word[2] and not preceded or followed by a con-

[1] See Jaiminīya text of the Ārsheyabrāhmaṇa. The difference of arrangement between the Kauthuma and Jaiminīya Āraṇyaka Samhitās is very great, and also in the last part of the U. Ā. S.

[2] *E. g.* in 'virāḍ ajāyatā' (Ār. S. 37) it remains unchanged.

sonant[1], except in these words, viz., 'īḍate' (i., 70); mṛiḍayāsi (i., 173); mṛiḍayā[2] (i., 213, and ii., 138, 196); mṛiḍa (ii., 666).

This rule, it will be seen, nearly agrees with the rule of the Ṛigvedis by which ḍ between vowels becomes ḷ[3], and is merely a rule of orthography. But the two rules, taken together, afford some ground for believing that two letters have come in course of time to be written by ḍ, and that we have here a trace of the primitive pronunciation which pedants have not succeeded in making obsolete.

Neglecting, for the present, mere peculiarities of orthography, the substitution of s for *h* and other peculiarities of MSS. there is nothing to remark that is really of any moment in the *v. l.* between the Kauthuma and Jaiminīya Saṁhitās.

The same conclusion has been, in effect, already come to as regards the Kauthuma and Naigeya texts[4]. These seem to be almost identical, so far

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[1] The examples are to be found in the Jaiminīya texts corresponding to the Kauthuma ṛic 23, (mṛiḷa); 49, 93, 103 (īḷishva); 63 (iḷaspade); 76 (iḷām); 207 (yad vīḷāu); 296 (vīḷavaḥ); 327 (meḷim); 433 (sanīḷā); 582 (iḷānām); 484 (kṛīḷan). Ār. S. 20 (īḷe). I have referred for these to the Gānas also.

[2] So my MS. of the Jaiminīya Saṁhitāpāṭha reads, but this °yā seems questionable.

[3] See Sāyaṇa on Ṛigv. i., 1.

[4] Bonfey S. V. prof. p. xx.; Weber's "Indische Studien", i., p. 6, 9; Goldschmidt, Ār. S. pp. 239 ffg.

as the texts go; so also the Kauthuama and Rāṇāyanīya.

It is, therefore, safe to infer that the Sāmaveda Sa*m*hitās are, compared with the Ṛigveda, of a relatively recent date, and that they are merely artificial compilations. As such, they can be of no use for the critical study of the Ṛigveda, and as they are subsequent to the Gānas, they are, intrinsically, of little importance. The real importance of the Sāmaveda is in the numerous and varied Brāhmaṇas which its followers have preserved, and in which respect it is of far greater interest than any of the other three Vedas.

The trivial nature of the differences, so far as is known, between the çākhās of the Sāmaveda would lead us to expect very little *real* difference in the doctrine of the phonetic and technical works belonging to this Veda, and this is in fact, the case. These differences belong to two classes:

a. Differences as regards assimilation of letters

b. Difference as regards accentuation.

With these preliminary generalizations I shall endeavour now to present the important part of the Sāmaveda phonetical treatises. For the combinations of letters, the Gautamaçīxā affords the most complete basis; for the accentuation, the Nāradaçīxā.

a) Combination of letters etc.

Gautamaçīxā.

atha trayastri*m*çad vyañjanāni bhavanti; sparçānta*ḥ*sthoshmāṇaç ce 'ti | tatra kakārādayo makārāntā*ḥ* sparçā*ḥ* pañcavi*m*çatiç; catvāro 'nta*ḥ*thās, te ya, ra, la, vāç; catvāraç co 'shmāṇas, te ha, ça, sha, sās ce 'ty | aneka*m* vyañjana*m* yatro 'pary upari sa*m*yukta*m* tat sa*m*yogasañjñam bhavati, asvara*m* ca pūrvam axaram[1] || atha trividha*ḥ* sa*m*yogapiṇḍo bhavaty: ayaspiṇḍo, dārupiṇḍas, tatho 'rṇāpiṇḍaç ce 'ti | yamasahitam ayaspiṇḍam; anta*ḥ*sthair yukta*m* dārupiṇḍo; yamānta*ḥ*sthavarja*m* tū 'rṇāpiṇḍa. ity | anta*ḥ*sthayamasa*m*yoge viçesho no 'palabhyata ity açarīra*m* yama*m* vidyād; anta*ḥ*stha*ḥ* piṇḍanāka*ḥ* || 1 ||

athā 'nantyā vi*m*çatir bhavanti, te: ka, ca, ṭa, ta, pā*ḥ*, kha, cha, ṭha, tha, phā, ga, ja, ḍa, da, bā, gha, jha, ḍha, dha, bhāç ce 'ty | athā 'ntyā*ḥ*, pañca te: ṅa, ña, ṇa, na, māç ce 'ty | athā 'nantyāç catvāras, te sayamās; te: km, khm, gm, ghm ity anantyāntyasa*m*yoge 'nantyapūrve 'ntyottare vyavadhānapiṇḍās te tatra yamā vartante na sa*m*çaya iti[2] || 2 ||

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[1] *See* sūtra 27.

[2] Nāradaçīxā, ii., 2. 8.

anantyaç ca bhavet pūrvo hy antyaç ca parato yadi |
tatra madhye yamas tishṭhet savarṇa*ḥ* pūrvavarṇayo*ḥ* ||

atha sarveshā*m* vyañjanānā*m* dvirbhāvo bhavati dvādaçāxaravarja*m*[1] te: kha, cha, ṭha, tha, phā; gha, jha, ḍha, dha, bhā; rahayoç ce 'ti | hakārasyai 'ke manyante yadi bhavati rayor madhye | sarvatra svarāt sa*m*yogādi*h* krāmati rephahakāravarjam | tābhyām para*m* krāmati[2] | na kṛite param upadhmānīyānusvārajihvāmūlīyānā*m* visarjanīyapara*m* ca xa*h* tsapratyaye, xa*h* tsapratyaye[3] || 3 ||

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[1] Nāradaçīxā ii., 2, 6.

na rephe vā hakāre vā dvirbhāvo jāyate kvacit |
na ca vargadvitīyeshu na caturthe kadā ca na ||

Lomaça ç. iii., 6.

varṇā vi*m*çatir ekaç ca yeshā*m* dvirbhāva ishyate |
prathamāntyās tṛitīyāç ca yalavā*h* çashasai*h* saha ||

Do. viii., 5-6.

rephapūrvo hakāras tu rephāt param athā 'pi vā |
anusvārāt paro yatra hakāra*h* kramate trishu ||
anusvāraparā*h* çashasā na krāmanti kadācana |
tatra krāmanti çashasā anta*h*sthai*h* parato yadi ||

[2] Do. i., 2, 5.

rahābhyā*m* tu para*m* nitya*m* krāmayanti vicaxaṇā*h* |
rahas tu yatra dṛiçyete na kramas tu tayor bhavet ||

[3] *a.*) The text as well as the above omit 'svarabhakti'. On this the Lomaça ç. (i., 2, 2-4) says:

kareṇu*h* karviṇī cai 'va hariṇī, hārite 'ti ca |
tathā ha*m*sapadā nāma pañcai 'tā*h* svarabhaktaya*h* ||
kareṇu*m* rahayor vidyāt, karviṇī*m* lahakārayo*h* |
hariṇī*m* raçayor vidyād, dhāritā*m* laçakārayo*h* ||
tathā rephavikāre tu ha*m*sapādā prakīrtitā |
dhāturephavikārī syāt, kākinī*m* tā*m* vinirdiçet ||

On this subject, see Ṛikpr. i., 7; vi., 1033, 14; xiii., 13; xiv., 25. Atharvapr. i., 101-2. Taitt. pr. ii., 19; xxi., 15-16; xxi., 6. 15. Vāj. pr. iv., 16. What is intended has rather evaporated under

atha dvyaxarāṇām udāharaṇam: dvau takārau— "tasmāt te"; "sattamā yathā"; nn[1] ["yan naṁsyanti"; "çan no devīḥ" (i., 33); "unnayāmi"]; jj ['yaj jayathāḥ' (ii., 777); ..... 'majja']; mm ['yam mitraṃ' 'sandhim maghavā' (i., 244)]; cc ('yad adya kac ca' (i., 126); ss ("yas suxitī°" (i., 582); "punānas soma" (i., 511); "agnis

refinements and distinctions, and the meaning of 'svarabhakti' is rather to be inferred from them.

b.) Another nicety in phonetics which the Gautamaçīxā does not notice, though it is alluded to in the text (*s.* 114), is 'raṅga'. On this the Lomaçaçīxā says (i., 1. 6-9):

raṅgas tu dvividho jñeyaḥ svaraparo vyaṅjanaparaḥ |
pārāvataḥ savarṇābho vihito 'xaracintakaiḥ ||
tasya mātrā tu hṛidaye aṇumātrā tu mūrdhani |
nāsāgre tv aṇunā mātrā raṅgasya parikīrtitāḥ ||
raṅge cai 'va samutpanne na graset pūrvam axaram |
hrasvam dīrgham prayuñjīta tāsām nāsikyam ucyate ||
mātrikam vā dvimātram vā nāsimūlasamāçritaḥ |
ante prayujyate raṅgaḥ pañcamaiḥ sarvanāsikaḥ ||

On this see Ṛikpr. i., 7. 19; vi., 6; xi., 6; xiii., 6; xiv., 9. 20. 22. 24. The other Prātiçākhyas convey no information on this topic. The Pāṇinīyaçīxā illustrates it by an example (6):

yathā saurāshṭrikā nārī 'arā◡' ity abhibhāshate |
evam raṅgam vijānīyāt 'khe arā◡ iva khedayā' ||

The Yajurv. recension adds a few more directions.

The Nāradaçīxā says (ii., 4, 8-9):

hṛidyād uttishṭhati raṅgaḥ kāṁsyena samanisvaraḥ |
mṛiduç cai 'va dvimātraç ca 'dhanvā◡' iti nidarçanam ||
yathā saurāshṭrikā nāry 'arā◡' ity abhibhāshate |
evaṁ raṅgaḥ prayoktavyo nāradasya mataṁ yathā ||

[1] As this part is of no importance, I abridge the text here, giving (however) all the combinations mentioned. In some cases the only MS. I have is doubtful, so I have put a ?

samidhā[1])" (i., 73); yy; dd; ll; ṅṅ [riçyavarte (Ār. G. iii., 6, 10) 'bhuṅṅ iti']—evamādīni || 4 ||

cch ("indram accha" i., 566); tth; ddh; bbh; rsh; rh; rç; sp—evamādīni || 5 ||

yāni cā 'nyāni yathā karaṇe sarpasāmagharmarocanābhīvarteshu (Ār. G. i., 5, 1—10; *App.* 2, 9; i., 236, 239, 523)....yalave dvirbhāvas tai*ḥ* pūrva*ḥ* sānunāsikas | tulyasthānakaraṇapare kramapratishedha*ḥ* kramapratishedha*ḥ* || 6 ||

atha tryaxarāṇām udāharaṇam: kksh; ccch ('yacc chixasi'—i., 296); dddh ("tvām idd dhi"—i., 234); ççv (i., 370 *s.* 'viççvā*ḥ*'); hhm ("brahma"); shshṇ ("vishṇu*ḥ*"); ççn ("pṛiçni*ḥ*" Ār. S. 46); ssn ("sṛiprakarassnam" i., 217); nnk ("sarvānn kāmān"); evamādīni || 6 || Iti prathama*ḥ* prapāṭhaka*ḥ* ||

kkhy ('ākkhyātam'); rkkh ('mūrkkham'); ṅṅkh ('çaṅṅkham'); tthy ('patthyam'); ññj (çārṅge—i., 564—"hā vā ç ññjā tā ⌙ 2 3 4"); jjy ('pūjyam'); ḍḍhy ('dūḍḍhyam'—i., 113); bbhy ('tubbhyam'); nnsh ('sann shaḍaha*ḥ*'); rkk [arkapushpe sāmny (Ār. G. i., 3, 14)—"arkko devā"] evamādīni tryaxarāṇām etad udāharaṇaṁ yathoktaṁ yathoktam || 1 ||

atha caturaxarāṇām udāharaṇaṁ sayamāyamābhyām | sayamās tāvad yathā: 'agni*ḥ*' iti—dvau gakārau yamanakārau | 'yajña*ḥ*' iti—dvau jakārau

[1]) These examples show that *visarga* should be assimilated to a following sibilant as is done in the S. Indian MSS. The text (*s.* 151) forbids this being done, and the N. Indian MSS. follow that rule.

yaṃañakārau | 'yunajmi' iti dvau jakārau yamamakārau | "vidmā hi tvā" (i., 317) iti dvau dakārayamamās tāvad | 'agne' iti dvau gakārau samante (i., 61) | dadhayamamakārāḥ: "bharāme 'dhmaṁ kṛiṇavāmā havīṁshi" (ii., 415) | "gṛibhṇate" (i., 564) iti babhayamaṇakārāḥ | "unmṛidnī tāni" iti dadayamanakārāḥ | "sa....ma" iti ḍaḍhayamamakārāḥ | "pāpmā" iti papayamamakārāḥ | vilambasauparṇe (i., 125—?) | tatayamanakārā ity: "asya pratnām anu dyutam" (ii., 105)—evamādīni || 2 ||

atha yamavarjitānāṁ yathā: "udaṅ nyag vā" (i., 279) ṅaṅaṇayāḥ | "kārshman vājī" (i., 490) iti rashashamāḥ | "yad vīḍāv indra yat sthire" (i., 207) iti tatasathāḥ | "candramā apsvā 3ntā" (i., 417) iti papasavāḥ | hārāyaṇe (i., 253) gagadhayāḥ: "çaggdhyū shau hō" | "kṛitsnam" iti tatasanāḥ | "pañkti" iti ṅaṅakatāḥ | "sthirapsnum" (i., 327) iti papasanāḥ | "prāṅk su°" iti ṅaṅakasāḥ | kaṇvarathantre (i., 511—?) | rajajayāḥ: "mārjyamānās suhastiyā" (i., 517 *sâman*)—evamādīni || 3 ||

"preṅkhāṁs tarhy ārohanti" iti rahahayāḥ | tathā "abvratāḥ" iti babavarāḥ | "samrājñīçvaçrvām" iti çaçaravāḥ | 'matsyāxe' 'ti tatasayāḥ | çrautakaxe (i.,158) nanadarāḥ: "indrāya madvane" 'ayajvya°' iti jajavayāḥ | "karṇya" iti raṇaṇayāḥ | 'vargāntya' iti nanatayāḥ | 'suniktsī'(?)'ti ḳakatasāḥ | rathantare raçaçayāḥ: "prā ⌞ nu tyu darççyāyato ⌞ nu vā ⌞ nu" (i., 233 in R. G.) evamādīni || 4 ||

atha pañcāxarāṇām udāharaṇaṁ yathā: "jyotir gaur āyus tryaha*ḥ*" (*stobha*) iti sasatarayā*ḥ* | 'saṅkshṇutye' 'ty ṅaṅakashaṇā*ḥ* | "tasmint svatantre" iti nanatasavā*ḥ* | "viçvapsnyā" (ii., 1181) iti papasanayā*ḥ* | ṅaṅakashavā*ḥ* payasi (Ār. G. ii., 3, 8): ²agne° yuṅkshvā hī ⌞ 3 ²⁰ye tavā" | 'vārshṇyo' iti rashashaṇayā*ḥ* | "çagdhvyā ⌞ ñho" (i., 253 *sâman*) iti gagadhavayā*ḥ* | .....[1] iti ñañajavayā*ḥ* | "....." iti ṇaṇaṭasavā*ḥ* | tārxyasāmni (i., 332) rakakasha-7 yā*ḥ*: "¹tārxyam ²iha ³² ⌞ 343 hū" evamādīni || 5 ||

atha sayamā yathā: "sa budhnyā" (i., 321) iti dadhayamanayā*ḥ* | "dushvapnyam" (i., 141) iti papayamanayā*ḥ* | "sārparājñā" iti jajayamanayā*ḥ* | "patiṁ vo aghnyānām" (ii., 860) [iti gaghayamanayā*ḥ*] | 'sakthnā' iti kakathayamanakārā*ḥ* | "..... ....." iti sasatayamanakārā*ḥ* | ..... iti gagadhayamamakārā*ḥ* | 'mūrdhno vīçvasya' iti radadhayamanakārā*ḥ* | kāve: rajajayamamakārā ity "abodhy agnir jma*ḥ*" (ii., 1106) evamādīni || 6 ||

atha shaḍaxarāṇām udāharaṇam | aṅge 'caxmy'-ādau (! ?) iti dvau kakārau yamamakārayakārā iti | .....iti ratatasanayā*ḥ* | ..... iti ragagadhayamamakārā*ḥ* || 7 ||

atha saptāxaram ekam udāhṛitam prātiçākhye[2]: "tra hi tra hi yuṅkshvā" (i., 301 *s.*) iti ṅaṅakasha-

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[1] Here and in some following cases my MS. is so corrupt that it is impossible to make out what is intended.

[2] The Ṛiktantrav. contains no such statement; this must refer then to some other work.

shashavāḥ | gautameno 'ktaṁ: na saptāxarāt paraḥ saṁyoge bhavaty | eshā sahasravartmātmānāvarti-vibhūshitā saṁyogaçṛiṅkhalā nāma sāmavedanibandhanāt sāmavedanibandhanāt || 8 ||

|| Iti gautamaçīxā samāptā ||

b) Accentuation.

The subject of accentuation is treated in this Prātiçākhya in a perfunctory way; what is given is just sufficient to construct the Saṁhitā from the Pada text, but is quite insufficient to enable any one to understand the accentuation system now generally in use[1] for the Sāmaveda Pada and Saṁhitā, which is a uselessly complicated way of expressing the Ṛigveda accentuation, as has been proved by Benfey and Haug. As regards the notation:

There is some difference between the systems now used for the Pada and the Saṁhitā—

[1] Many systems have been used; some very complicated, but none exact. The system by numbers seems to have originated in N. India; it was introduced into the South about a century ago. It is useless to discuss the various systems of written accents as there is now not the least doubt that they are modern and arbitrary attempts to express the teaching of the çīxās and similar books. The older S. Indian S. V. MSS. simply mark udātta by o.

a. For the Pada[1] a comparatively simple system is followed:

Udātta is written 1.

Svarita..... 2; 2 0 (or 2 r)[2], if following udātta in a word, and—1 2 if from sandhi.

Anudātta is written 3.

But where udātta follows anudātta and there is no svarita immediately after it, this udātta is written 2 for 1.

b. For the Saṁhitāpāṭha a more complicated system is used:

Udātta is written 1; but if directly before anudātta, 2 is put. If no svarita follows, it is marked 2 u.

Svarita is marked in a number of ways:

2 = abhinihita-, tairovyañjana-, tirovirāma-, pādavṛitta—svarita.

2 r or 2 0 = jātya-, xaipra-, praçlishṭa—svarita.

2—u

1 2 r = jātya-svarita at beginning.

Anudātta is expressed by 3

3k

The fifteen sūtras (51 to 65) in which accentuation is disposed of by the text furnish very little information also as to the theory of the system this notation figures; I shall, therefore, give now

1) For this, I use a Grantha MS. of my own.

2) In S. India 0 is put where in the N. Indian MSS. r is used.

the verses of the Nāradaçīxā[1] which refer to this topic, together with Bhaṭṭa Çobhākara's Commentary from which a more complete notion of the subject can be gathered:

Nāradaçīxā, *Pr.* i., kh. 8.

ata ūrdhvam pravaxyāmy ārcikasya svaratrayam |
udāttaç cā 'nudāttaç ca tṛitīyaḥ svaritaḥ svaraḥ || 1 ||
ya evo 'dātta ity uktaḥ sa eva svāritāt paraḥ |
pracayaḥ procyate tajjñair na cā 'trā 'nyat svarāntaram || 2 ||

C. evaṁ samāsasvarānushaṅgeṇa kiṁcid ṛigyajurvishayaṁ laxaṇam uktam; idānīm ārcikasvaranirūpaṇam prādhānyena kriyate | ṛicāṁ samūha 'ārcikam'; "agna ā yāhi" ityādikasya granthasya saṅjñā | 'svaratrayam' mukhyatayā | ārcike pracayanighātādayaḥ | svaritaviçeshād eva svaritasya saptaprakāratā pratipādyate |

varṇasvāro 'tītasvāraḥ svarito dvividhaḥ smṛitaḥ |
mātriko varṇa evai 'tu dīrghas tū 'ccaritād anu || 3 ||
sa tu saptavidho jñeyaḥ svāraḥ pratyayadarçanāt |
padena tu sa vijñeyo bhaved yo yatra yādṛiçaḥ || 4 ||

C. svaryate, udāttānudāttamadhye uccāryata iti 'svaritaḥ'; 'svarita'-viçeshārūḍhyā 'dhyetṛibhir ucyate; viçesho 'vagamyate | yena saptasvarasvarūpasya pratyayasya darçanāvagamāt saptasvarā

[1] This treatise claims to be a Vedāṅga:

sāmavede tu vaxyāmi svarāṇāṁ caritaṁ yathā |
alpagrantham prabhūtārthaṁ çrāvyaṁ vedāṅgam uttamam ||
(i., 2, 1.)

vijñāyante svarasyā 'pi svarūpaviçeshāvadhāraṇam kāryam, ṅā 'valepaḥ kārya ity ucyate |

sapta svarān prayuñjīta laxaṇam çravaṇam prati |
ācāryair vihitam çāstram putraçishyahitaishibhiḥ || 5 ||

C. mahatā prabandhena svaralaxaṇam putrādyuddeçenā 'rabdham ācāryair ataḥ çrotavyam | sapta svarā nityāḥ | laxaṇasya pradhānyād ādarārtham upādānam uccanīcavyatiriktam svaritasya yan nā 'vadhāryate samyag iti tadviçeshasvāraparijñānam kuto bhaved ity ucyate

uccād uccataram nā 'sti nīcān nīcataram tathā |
vaisvarye svārasañjñāyām kim sthānam svāra ucyate || 6 ||

C. vaisvarye viçishṭasvaratvena yā svarasañjñā tadvishaye kim svārasya sthānam udāttānudāttavyatiriktasyā 'bhāvāt | atro 'ttaram:

uccanīcasya yan madhye sādhāraṇam iti çrutiḥ |
tam svāram svārasañjñāyām pratijānanti çaixikāḥ || 7 ||

C. udāttānudāttayor madhyavṛitti yad rūpam 'sādhāraṇam' ity evaṁrūpā 'çrutir' yā 'tam svāram svārasañjñāyām' vîshaye çīxādhyāyinaḥ 'pratijānantī 'ti | udāttānudāttavat svarito 'pi shaḍjādyanugamo bhede sati svaritasya bhavatī 'ty ucyate |

udātte nishādagāndhārāv; anudātte ṛishabhadhaivatau |
svaritaprabhavā hy ete shaḍjamadhyamapañcamāḥ || 8 ||

C. jihvāmūlīyopadhmānīyayor api varṇaikadeçayoḥ svarayogaḥ || pṛithak pṛithag avagantavya iti pratipādanāyo 'cyate |

yatra kakhaparā ūshmā jihvāmūlaprayojanāḥ |
tām athā 'jñāpayen mātrām prakṛityai 'va tu sā kalā || 9 ||

C. jihvāmūlasya prayojanabhūtā jivhāmūla-prayojanāḥ kakhau parau yasyās tām mātrām ājñāpayet | mātrātvenà pratipādayet | yataḥ prakṛityai 'va svena rūpeṇa sā kalā varṇāntarasyai 'kadeçabhūtā upadhmānīyasya laxaṇam etat | "somaḥ kapardine" (Ṛigveda 779, 11); "yaḥ pāvamānīr" (ii., 646) ity udāharaṇāni |

jātyaḥ xaipro 'bhinihitas tairovyañjana eva ca
tiroviramaḥ praçlishṭaḥ pādavṛittaç ca saptamaḥ || 10 ||
svarāṇām aham eteshām pṛithag vaxyāmi laxaṇam |
uddishṭānām yathānyāyam udāharaṇam eva ca || 11 ||
(1 maḥ Prapāṭhakaḥ)

C. svārasaptakānām nāmāni nirdiçyante | laxaṇabhedapratipādanārtham || eteshām laxaṇam udāharaṇam ca kathyate ||

Prapāṭhaka, ii., khaṇḍa 1.

sayakāram savam vā 'py axaram svaritam bhavet |
na co.'dāttam puras tasya jātyasvāraḥ sa ucyate || 1 ||

C. sayakāreṇa savakāreṇa vā yad axaram svaritam vartate | anantaram ca udāttas tasya na bhavati sa svāro jātyaḥ; pādamadhyasthatvāt svabhāvikaḥ | "sajātyena" iti (i., 404) sayakāram | "bhūr bhuvàḥ svaṛ" iti savakāram |

i-uvarṇau yado 'dāttāv āpadyete yavau kvacit |
anudātte pratyaye nityam vidyāt xaiprasya laxaṇam || 2 ||

C. ikāra ukāro vā udāttaḥ padādīnām akāreṇā 'nudāttena samhitāyām yakāravakāravatyā svarito bhavati sa svaraḥ | xayāt parasya preraṇāt xipra-

svarite bhavata*ḥ* | xaipra*ḥ*; "çrushṭi agne" "çrushṭy agne" (i., 106); 'vidhu'-'aṅga*ḥ*', 'vidhvaṅga*ḥ*' iti |

e-o-ābhyām udāttābhyām akāro nihitaç ca ya*ḥ* |
akāra*m* yatra lumpanti tam abhinihita*m* vidu*ḥ* || 3 ||

C. ekārād okārād vo 'dāttād uttare yo 'sāv akāro nihito nivārita*ḥ* | ta*m* yatra lumpanti ekāra okāro vā praveçayanti sa*m*hitāyā*m* tam abhinihitam pūrvavat praxipta*m* svarita*m* svara*m* vidu*ḥ* | "te 'manvata" ityādi (Ār. S. 22) |

udāttapūrva*m* yat kimcic chandasi svaritam bhavet |
esha sarvabahusvāras tairovyañjanam ucyate || 4 ||

C. eva*m*vidhānā*m* svarāṇām bahutvād bahuç cā 'sau svāraç ca bahusvāra*ḥ* sarvatra ṛigvede yajurvede ca bhāvāt sarvabahusvāra*ḥ* | virodhāvagamena vyajyata iti tirovyañjana eva tairovyañjana "ūtaye" (i., 10) "vītaye" (i., 1) ityādi |

avagrahāt para*m* yatra svaritam syād anantaram |
tirovirāmam tam vidyād udātto yady avagraha*ḥ* || 5 ||

C. upasargo 'vagṛihyate tat tatpara*m* tasya vā padasya makāra*ḥ* pṛithak kriyate ity avagraha udātta*ḥ* tasmāt para*m* svarita*m* tirovirāma*ḥ* prāpta*ḥ* | avagrahasvāra*ḥ*: "vishkabhite" (i., 378) ityādi |

ikāra*m* yatra paçyeyur ikāreṇai 'va sa*m*yutam |
udāttam anudāttena praçlishṭa*m* tam nibodhata || 6 ||

C. ikāra udātta ikāreṇā 'nudāttena yadā sa*m*yukto bhavati tadā svaritam praçlishṭasvāra ucyate | "adhā hī 'ndra" (i., 406) ityādi |

svare cet svaritam yatra vivṛittā yatra saṁhitā |
etatpādāntavṛittasya laxaṇam çāstracoditam || 7 ||

C. svare 'xare akārādau yatra yatra svarita-saṁhitā ca pūrveṇa padena sa yadā vivṛitto vibhakto bhavati tadā pādāntavṛitta*ḥ* pādavṛittasyarita-svara*ḥ* saptama*ḥ* | "ka īṁ veda" (i., 297) ityādi |

jātyasvāra*ḥ* "sajātyena" "çrushṭy agne" xaipra uccyate |
"te 'manvatā" 'bhinihitas; tairovyañjana "ūtaye" || 8 ||
tirovirāmo "vishkabhite"; praçlishṭo "hī 'ndra girvaṇa*ḥ*" |
pādavṛitta*ḥ* "ka īṁ veda": svārā*ḥ* saptai 'vamādaya*ḥ* || 9 ||

C. çlokadvayoktāny udāharaṇāni pūrvam evo 'ktāni |

uccād ekāxarāt pūrvāt svaryate yad ihā 'xaram |
svarāṇāṁ jātyavarṇānām eshā prakṛitir ucyate || 10 ||

C. jātyasvāram udāttānantaraṁ varṇam uccā-ryamāṇam axaraṁ svaritaṁ svārasañjñam bhavatī 'ti sāmānyalaxaṇam uktam |

catvāras tv āditā*ḥ* svārā*ḥ* kampam pushyanti çāstrata*ḥ* |
udātto vai 'kanīce vā—"juhvo 'gnis" tatra darçanam || 11 ||

C. ikārānta ukārāntapara ukārād dvayapara-ukārasandhyaxara iti catvāra*ḥ* svarā*ḥ* udāttā nīce 'nudātte vā ekasmin nīce parata āditā*ḥ* ādibhāgaṁ kampam pushyanti pratipādyante | kapi*ḥ* calad-rūpa*ḥ*; svara*ḥ* kampa ucyate | "upa tvā juhvo 3 mama" (ii., 890) 'iti sandhyaxarodāharaṇam | çlo-kānurodhād vyavahitapādopādānena udāharaṇam uktam | "upa tvā.....haryata | agne.....na*ḥ*" (ii., 890) | juhvo 'gnis tatra darçanam iti | || 1 ||

C. caturṇām svārāṇām kvacid dhrasvakampatām kvacid dīrghakampatvam ity āha:

ikārānte pade pūrve ukāre paratah sthite |
hrasvakampam vijānīyān medhāvī nā 'tra samçayah || 1 ||
ikārānte pade cai 'va ukāratve pade pade |
dīrghakampam vijānīyāc "chagdhy ū shv" iti nidarçanam || 2 ||
trayo dīrghās tu vijñeyā ye ca sandhyaxareshu vai |
"manyā pathyā na indrābhyām": çeshā hrasvāh prakīrtitāh|| 3 ||

C. "pāhy 3 ūta dvitīyayā" (i., 36) ity ukāre hrasvakampah | çishṭam anyad udāhṛitam || udāttapūrvasvaritam svāraprāptam kvacin na bhavati udāttam eva bhavatī 'ty ucyate |

anekānām udāttānām anudāttah paro yadi |
çivakampam vijānīyād udāttah pratyayo yadi || 4 ||

C. dvitryādīnām udāttānām anudāttah paro yadi bhavati, tadā dvitīye tṛitīye vo 'dāttah paratah çivakampasañjñaka ādya udātto bhavatī 'ty | "tryambakah" (Ṛigveda 575, 2—°am); tṛiṇenah (?); 'çivah', 'çivakah' ity adhyetṛiprasiddhah | 'ādit pratnasya' (i., 20) ity ādau trayāṇām udāttānām paro 'nudāttah 'çivakampa' ity udāttavishayā sañjñā | tasya vishaye 'ti pūrvoktam aviçesheṇo 'cyate |

yatra dviprabhṛitīni syur udāttāny axarāṇi tu |
nīcam co 'ccam ca paratas tatro 'dāttam vidur budhāh || 5 ||

C. nīcam udāttam nīcāt param udāttam pūrvasya pūrvayor vā parata ity arthah[1] |

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[1] I have only one MS. of the Commentary; what I have given of it above is, therefore, merely provisional.

As regards the rules about letters given by the Gautamaçīxā and the other similar treatises quoted above, it will be seen, at once, that the only matter of any importance is the rule regarding the duplication of consonants; for the list of compound consonants is, so far, very defective[1].

About the duplication of letters the old Grammarians differ somewhat, but there is nothing peculiar here; this çīxā, however, puts in the plainest light the utter absurdity of applying these rules to written texts, for it is evident that they only refer to the artificial style of oral recitation which is practised by the reciters of the Vedas; the pronunciation of most of these long and monstrous groups of letters is only possible by some theory of syllabification such as we find in all the Prātiçākhyas.

It is perfectly safe to infer that these rules were never intended to apply to written texts, for they are almost completely[2] neglected in inscriptions of all dates and in the best MSS. The tendency in India during the last fifteen hundred years, has been to simplify the method of writing, and it would be irrational now to enter on a retrograde movement for which the grammars,

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[1] *Cfr. e. g.* the list in Benfey's "Vollst. Grammatik," pp. 21-6. Even to this additions might be made.

[2] The exceptions are the duplication of final n before a vowel, and where a consonant follows r.

in reality, furnish no argument. It may even be doubted whether the introduction of χ and φ for the jihvāmūlīya and upadhmānīya forms of visarga is advisable; these forms had both separate characters in the alphabets of the earlier centuries A. D.[1], but for nearly a thousand years they are utterly obsolete[2]. Nor is it possible to justify the usual limitations as regards the use of ं to express a nasal; the best MSS. and the oldest inscriptions use it under all circumstances, though[3] not consistently.

Of the value of much of the phonetic rules that we find in the Prātiçākhyas and Çīxās it is possible to have serious doubts. Long before they can have been written, it had been seriously doubted[4] whether the Vedas had any meaning, and this is sufficient proof that the Vedas had then become, more or less, unintelligible. The modern mode of recitation of those sacred texts, which exactly follows the rules of the treatises mentioned, is a kind of 'patter song' or artificial and unnatural

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1) See my "Elements of S. Indian Palæography", 2nd edition, plate xxiv.

2) I have only met with *one* MS. (of the Talavakāra Brāhmaṇa) in which upadhmānīya occurs as = φ pa, but this MS. does not give jihvāmūlīya.

3) "Elements of S. Indian Palæography", 2nd ed. p. 30.

4) By Kautsa (See Yāska i., 15). Profr. Max Müller ("Hibbert Lectures," p. 139) thinks this is a mere nickname, but allows that "the unquestioning reverence for the Vedas must have been on the wane before the days of Yāska and Pāṇini."

recitation[1], which cannot really represent the primitive way, though it has certainly been in use for centuries perhaps even some two thousand years.

Nor is there anything peculiar in the accentuation system of the Sāmaveda Ārcika as taught by the Nāradaçīxā; apart from a few amplifications, it is the same as what we find in the third chapter of the Ṛigveda Prātiçākhya and in scattered passages of the Taittirīya, Vājasaneya and Atharva Prātiçākhyas. All these treatises, like the Nāradaçīxā, abound in attempts at precision and in useless technicalities and refinements, but there is nothing that can be made out to be a real and essential difference.

One peculiarity in the Sāmaveda accent-notation deserves notice, the substitution of $\underline{\overset{2}{}}$ (the usual mark of svarita) for $\underline{1}$ (the mark of uddātta) when the accent marked is actually udātta, but no svarita follows. As I have already proved elsewhere[2], the author of the Nāradaçīxā and others attempt to identify, *absolutely*, the accents with certain definite musical notes. That the accents, as now uttered, agree more or less with a

[1] This is clearly evident from the minute attention paid to details. The correct pronunciation of a language in actual use depends rather on the tone given to phrases as a whole, not to minute details such as the Prātiçākhyas notice.

[2] "Saṁhitopanishadbrāhmaṇa", pref pp. vi., vii. above p. xl.

musical chant cannot be doubted, but this peculiar substitution of $\underline{\underline{2}}$ for $\underline{1}$ shows conclusively that the pitch of the accents is merely *relative*, and that the attempts to fix them *absolutely* by certain *definite* notes is merely one more instance of the spirit of artificial systematizing that meets one everywhere in Indian literature. It is also another proof that the systems we have are relatively modern[1].

That the Sāmaveda Prātiçākhya is relatively later than the other similar treatises will appear from the very concise and artificial language in which the rules are expressed.

The passages given above and the following text will show that çākhā differences have very little to do with orthography. The author of the 'Dhāraṇalaxaṇa' quotes the Nāradaçīxā with approval, so there can be nothing—beyond the curious substitution of ḷ for ḍ which I have described above—that constitutes a difference between the systems of orthography used by the followers of the Jaiminīya and Kauthuma çākhās. I have carefully examined several Jaiminīya MSS. but they are, so far, in no way different from the Kauthuma texts. The only difference as regards the chants that the Dhāraṇalaxaṇa mentions is, that, the Kauthumas and Rāṇāyanīyas

[1] *Cfr.* Keys remarks on the Greek accentuation: "Language, its Origin and Development" (1874) pp. 427—440.

have seven notes, whereas the Jaiminīyas have only six[1]. In reality, the Jaiminīya chant is very different from that of the Kauthumas, but this could not be explained in such a treatise.

The differences between the Naigeyas and Kauthumas must also be small. The text and C. mention four[2], but only three could be noticed in written texts[3]. The texts of the Vedic Saṁhitās, as we possess them in MS., however, usually follow the accepted rules of Sanskrit Grammar rather than the directions of the Prātiçākhyas.

From every point of view, then, it is evident that there is no difference between the Sāmaveda Çākhās which cannot be supposed to have arisen out of variations from a written original text.

Profr. Kielhorn has lately[4] advanced that "the Çīxās are based on the Prātiçākhyas," but this is a proposition that requires, I think, considerable limitation. A certain amount of matter is, no doubt, common to the Çīxās and Prātiçākhyas, but this is not very large, and the

[1] Dhāraṇalaxaṇa: — "Svarāḥ sapta pradarçitāḥ iti kecid Rāṇāyanīyāḥ Kauthumāç ca | athā 'to gīte shadvartini sāme 'ti Jaiminiḥ." I am now of opinion that the Jaiminīyas are merely a sūtra-çākhā of the Çāṭyāyana-Talavakāra school. A copy of their Gṛihya s. with a C. by Çrīnivāsa has just come into my possession, and (like their Çrautasūtra) it is attributed to a Jaimini.

[2] *ss.* 59; 159; 162; 176.

[3] The three last mentioned in note 2.

[4] "*Indian Antiquary*," vol. vi., pp. 144, 193.

difference of scope between the two classes of treatises is great. The Çīxās exhibit the elements of phonetics, especially as found in the Saṁhitās[1]; whereas the Prātiçākhyas are intended merely to show how the Pada is converted into the Saṁhitā. In some ways, it is difficult to understand the last without the help of the first, and the matter of the Çīxās must, it is obvious, have been as important in the earlier stage of Vedic studies as that of the Prātiçākhyas. For if the language of the texts had already become unintelligible, how could the pronunciation have been preserved? The mention of the actual contents of the Çīxās, and by this name, in the Taittirīyopanishad shows that these little works are of by no means recent date. In their style and method they are most of them, certainly primitive, but this does not exclude subsequent revision in later times; two or three are avowedly recent compilations, and, as such, should not be taken into consideration. Grammatical studies in India began with analysis of the Saṁhitās, but in course of time the systematizers turned face and based their art (*e. g.* Pāṇini) on Pada texts, in which they have been followed to the present day. The Çīxās have been modified under these influences to a certain extent,

[1] *Cfr.* Sāyaṇa's remarks in his preface to his C. on the Rigveda; ed. Max Müller, i., p. 34: "tasmād svaravarṇādyaparādhaparihārāya çīxāgrantho 'pexitaḥ."

but, in substance and technical terms, they belong to the older school as do the Prātiçākhyas.

C. The Ṛiktantravyākaraṇa has a peculiar system of technical terms and an artificial style peculiar to it and to the Sāmatantra, and also, in a less degree, to the Phullasūtra; here, unfortunately, is another instance of the elaborate and futile ingenuity which is a characteristic of Sanskrit literature.

The technical terms of the Ṛiktantra are distinguishable into three classes: 1) Artifical words; 2) Mutilated words already in use; 3) Technical words already in use. The first two are the most characteristic.

1) Artificial words. The following occur:

		Sūtra:	*Sāmatantra:*
aḍ	= pādamardhīya	112, 143.	*e. g.* i., 10, 1.
aṇ	= pādādi	71, 77.	iii., 7, 8.
khiḍ	= pādopāntīya	145.	i., 9, 7; ii., 4, 10; v., 8, 9.
cu	= dīrghībhavati	247, 255.	i., 10, 3.
ṇa	= pādāntīya	148.	v., 4, 1.
saṇ	= sa*m*yoga	27, 49, 269.	i., 8. 4; v., 4, 3.

The above will make it evident that all these terms of the art belong to the system of the Sāmatantra, and that treatise presents a large number of other similar words which are not to be found elsewhere. Such are: gi[1], ji[2], ḍi[3], di[4], bi[5] as names of the first five notes; ta[6] = trimātra; nu[7] =

[1] vi., 1, 7. [2] vii., 6, 5. [3] vii., 5, 9; —8, 1. [4] vii., 5, 8. [5] v., 10, 10; vii., 7, 7. [6] v., 1, 1. [7] i., 4, 8; ii., 6, 3.

samprasāraṇa; iñ[1] = padānta; uñ[2] = parvānta, and numerous others. A remarkable peculiarity of both the Ṛiktantra and the Sāmatantra is that they have no 'paribhāshā[3]', and, hence, it is necessary to gather the meaning of these terms from the scanty commentaries.

A larger class is:

2) Technical terms formed by mutilating real words:

		Sūtra:	*Sāmatantra*:
ayuk	= ayukta	252.	
ara	= axara	256.	
ud	= udātta	51, 156.	xi., 2, 1.
ṛik	= āroika	154.	v., 1, 2; vii., 6, 7.
xa	= axara	282.	
grā	= grāma	113.	
gha	= dīrgha	50, 93, 103, 112, 113, 148.	i., 7, 3; ii., 7, 6; iv., 11, 1.
ghu	= laghu	236, 237.	vii., 3, 8; — 6, 3.
ṭhya	= kaṇṭhya	147.	v., 1, 3.
ti	= gati	29, 110.	ii., 5, 2.
da	= pada	69, 272.	v., 1, 7.
bha	= stobha	150.	iii., 3, 9; iv., 10, 6.
ma	= virāma	54.	
mat	= prakṛitimat	64.	
māsa	= samâsa	1, 125.	ii., 3, 1.
yuk	= yukta	90.	i., 8, 8; ii., 9, 5; iii., 3, 4.
ra	= para	270.	i., 7, 4; — 8, 10.
„	= repha	107.	v., 4, 3.
„	= svara	26, 68, 93, 119, 169, 257, 265, 269.	ii., 8, 3; v., 2, 5.
raṇa	= karaṇa	181.	

1) v., 2, 8. 2) iii., 5, 6.

3) Sūtra 27 explaining 'saṇ', is the only instance I have noticed.

		Sūtra:	*Sāmatantra:*
rga (ga)	= varga	13.	ii., 5, 3; — 10, 1; v. 5, 1.
lup	= lopa	83, 156.	
vat	= udāttavat	52.	
vya	= tālavya	241.	vi., 2, 8.
sandhya	= sandhyaxara	95, 8.	
sthā	= antasthā	169.	v., 10, 3.
sya	= rahasya	C. 277.	v., 2, 1.
sva	= hrasva	25, 150.	
shmin	= ūshmin	245.	v., 6, 3.

It must be remarked that both in the Ṛik- and Sāma-tantras the use of these clipped words is not consistent; the full word is often used, and we also meet with more than one abbreviation of the same word; the system is, therefore, only partly developed in both treatises.

The Ṛiktantra and C. also present a number of technical terms which are, more or less, common to it, the Prātiçākhyas, the Sāmatantra and some Grammars[1].

[1] Connected with the system of technical terms and symbols is the peculiàr way of quoting or referring to sāman which here—and in other treatises—is distinctive of the S. V. technical literature.

I. *By names.* This is the oldest system probably, and is to be found in both the Kauthuma and Talavakāra Brāhmaṇas; but here again there is a want of precision. The sūtras have these (as used in the Brāhmaṇas) and other names peculiar to themselves which are known as Çrauta names, and thus the confusion is great*. This method also is used in the Sāmatantra and Phullasūtra.

* The following occur here: nigara 11; rājana 123; samsvāda 11. Others occur in the C.

Such are axara; aṅga; abhyasta; abhinidhāna; upasarga; ekavacana; nāmin; nishṭhā; pada; pratyaya; mātrā; lopa; varṇa; vibhakti; sandhyaxara; samāsa; -stha; sparça; svara; vyañjana.

These words belong to the older or what I have termed the Aindra school of Grammar, and where any of the words in question are used by Pāṇini it is with a new meaning—*e.g.* pratyaya, which, here as well as in the other Prātiçākhyas, simply means 'what follows'[1] in respect of words and letters in a sentence, but in Pāṇini means 'a suffix'[2]. The Çivasūtras, which are characteristic of Pāṇini's school, are not used in the text[3] or the Sāmatantra.

The Ṛiktantra and the Sāmatantra thus belong originally to the primitive system of Sans-

II. *By the first word or syllables.* This appears as early as the Sāmavidhānabrāhmaṇa*. Here the examples occur only in the Commentary.

III. *By some distinctive word.* This is sometimes done in the text,† and we also find mere words or parts of words quoted‡ (rūpagrahaṇa).

[1] *Cf.* C. on *ss.* 22, 25, 49, 54, 68, 71, 76, 77, 85, 86, 98, 101, 106.

[2] Pāṇini vi., 1, 79 etc.

[3] I exclude the modified systems found in the introductory prapāṭhaka as it is clearly no part of the original text.

* See *e. g.* p. xxx. of the preface to my edition of the Sāmavidhānabrāhmaṇa.

† Here we find instances in *ss.* 144, 274.

‡ *ss.* 57, 58, 72, 77, 78, 82, 88, 89, 121, 122, 163, 206, 252, 253, 261.

krit Grammar, but they also show a peculiar system of technical terms quite as artificial as, but totally distinct from those used by Pāṇini. This peculiar development shows that these two treatises are not early or primitive, but, in their present forms belong to the systematizing age of Pāṇini and the sūtra writers. But even among the works of that age, the Ṛiktantra and Sāmatantra must come late. The sūtra style of both is highly developed and most artificial, and there are several indications in the Ṛiktantra that it has been revised by Pāṇini's rules. The form lup (for lopa) seems to be copied from the same term as used by Pāṇini (i., 1, 61); sūtra 184 is clearly based on Pāṇini's two sūtras (viii., 3, 26-7: 'he mapre vā'; 'naparo naḥ') which are here combined into one. Sūtra 273 is again clearly a copy of Pāṇini viii., 4, 1. Like the Atharva Prātiçākhya the text gives many rules which are out of place, for they belong to the subject of general grammar and not to a special treatise, such as is a Prātiçākhya; but as these rules are here found to a greater extent than even in the Atharva Prātiçākhya it is impossible to doubt that it is later than that treatise. In other parts of the text, again, the influence of Pāṇini is to be seen[1] To sum up the evidence:

[1] s. 209 e. g. must have come from that source. So also s. 212.

The Prātiçākhyas, as we have them, appear to indicate the following changes in form:

1. A metrical form with the examples in the text. Of this form Ṛikprātiçākhya has best preserved the type.

2. The verses converted into sūtras which also contain examples.

Of this form the Taittirīyaprātiçākhya is an example.

3. Systematized sūtras in which examples rarely occur, and which have been made much like parts of the regular treatises on Grammar.

Of this class the Vājasaneya, Atharva and Sāmaveda Prātiçākhyas show the successive stages in development.

All existing Prātiçākhyas are, in their present forms, later than Pāṇini[1]; but some (*e.g.* the Ṛikprātiç.) have been but little modified, while the others have suffered more. All, however, belong to a school that existed before Pāṇini invented his system.

In the notes to the translation I shall endeavour to show how far the Ṛiktantra accomplishes its object, but as I am about to leave India for a time, I think it is best, meanwhile, to bring out the text which is printed, and not to keep it back till I can print the translation.

[1] *Cfr.* Westergaard, "Ueber den ältesten Zeitraum," p. 67. Also my "Aindra Grammarians" pp. 83 ffg.

Apart from my scanty leisure, the mechanical labour of bringing out for the first time a text of this nature is so great that I can only put forward the following pages as a contribution to a definite edition; I have already explained the defective nature of my materials.

Corrections.

Page

xxvi. *Transpose:* Drāhyāyaṇa Lāṭyāyana

„ *For: anon.* Kalpa- *read:* Jaiminikalpa-

xxxvi. *last line. For:* naṅakasha- *read:* ṅaṅakaka-

xxxviii. *line* 5, *dele*: "and— 12 if from sandhi".

17 *last line but one. For:* obhūtam *and* upadam *read:* obhūtam *and* upadam.

29 *line* 2. *After* agnim *insert*: (i., 461)

„ *last line but one. For:* trī *read:* trī°

31 *line* 6. *For:* hariḥ *read:* haviḥ

34 — 4 *from bottom. After* goshpade *insert*: (*stobha*)

35 — 17. *After* pṛiṇanti *insert*: (Ār. S. 23)

36 — 4 *from bottom. Read:* "vajriṁ citram" (i., 408)

37 — 2 „ „ „ "inī- inī"

40 — 8. *For:* udag „ udaṅ

65 — 17. „ (?) „ (i. 7)

„ — 18. „ (?) „ (i. 361)

67 — 11. „ phaṭ „ paṭ

84*b*. — 9 *dele*: 5—150, 283.

84 *last line. For*: 116—277 *read*: 116, 277.

ATHA

ṚIKTANTRAVYĀKARAṆAM.

Om. Namaḥ Sāmavedāya

Atha vāco vṛittiṁ vyākhyāsyāmaḥ |

Vāyum[1] prakṛitim ācāryāḥ | vāyur mūrcchañ chvāsībhavati, | "çvāso nādaḥ" iti Çākaṭāyanaḥ | vāyur ayam asmiṅ kāye mūrcchaty aṭatī 'ty esho 'rthaḥ | sa khalu khaviçesham pratipannaḥ kaṇṭham pratipannaḥ çvasitir bhavati | sa çvasitiḥ çiraḥ pratipanna ākāçam advārakaṁ nadatir bhavati | tasye 'dānīṁ nadater jihvāgreṇe 'ryamāṇasya vyaktayaḥ prādurbhavanti varṇānām: oshṭhyāḥ, kaṇṭhyās, tālavyā, mūrdhanyā, dantyā, nāsikyā, jihvāmūlīyā iti | tad yathā trapukāras[2] trapu vilāpya bimbe nishiñced, yaṁ yaṁ bimbadeçaṁ tat trapu nishicyate, tatas tato dravyāṇāṁ vyaktir bhavati, kāñcimaṇike rucikaḥ svastika ity | evaṁ yaṁ yaṁ khaviçeshaṁ jihvāgreṇa spṛiçati, tatas tato varṇānāṁ vyaktir bhavati: oshṭhyānāṁ kaṇṭhyānāṁ, tālavyānām, mūrdhanyānāṁ, dantyānāṁ, nā-

1) *All this* prapāṭhaka *is, plainly, incongruous with the rest; it occurs in* A. B., *but the* C. *passes it over.*

2) B. °kārakas.

sikyānāṁ, jihvāmūlīyānām iti | evam ṳtpannānāṁ varṇānām upadeçoddeçāḥ | uddeçe saṁjñākaraṇam | upadeçe pratyāhāraḥ | siddhavad vā yathā 'dhvaryur upadeçaṁ vaxyāmaḥ | atha varṇāḥ saṁjñāpratyāhārasamāḥ || 1 ||

'a' iti; 'ā' iti; 'ṛi' iti; 'ṝī' iti; 'i' iti; 'ī' iti; 'u' iti; 'ū' iti; 'lṛi' iti; 'lṝī' iti samānāni | 'e' iti; 'ai' iti; 'o' iti; 'au' iti sandhyaxarāṇi | "āyāhīvo-ī"-nāṁ (i., 1, *a.*) gatir anta, iti svarāḥ || atha vyañjanāni: 'k' iti; 'kh' iti; 'g' iti; 'gh' iti; 'ṅ' iti kavargaḥ | 'c' iti; 'ch' iti; 'j' iti; 'jh' iti; 'ñ' iti cavargaḥ | 'ṭ' iti; 'ṭh' iti; 'ḍ' iti; 'ḍh' iti; 'ṇ' iti ṭavargaḥ | 't' iti; 'th' iti; 'd' iti; 'dh' iti; 'n' iti tavargaḥ | 'p' iti; 'ph' iti; 'b' iti; 'bh' iti; 'm' iti pavargaḥ | iti sparçāḥ || athā 'ntaḥsthāḥ: 'y' iti; 'r' iti; 'l' iti; 'v' iti antaḥsthāḥ | atho 'shmāṇaḥ 'ç' iti; 'sh' iti; 's' iti; 'h' iti | athā' yogavāhāḥ: 'aḥ' iti visarjanīyaḥ | 'χk' iti jiḥvāmūlīyaḥ | 'φp' iti upadhmānīyaḥ | 'huṁ' ity anunāsikaḥ[1] || atha yamāḥ: 'km' iti; 'khm' iti; 'ghm'[2] iti anantyāntyasaṁyoge madhye yamaḥ | pūrvaguṇo vā || athā 'nusvārau: 'aṁ[3]' 'āṁ' ity anusvārau || 2 ||

hrasvād dīrgho dīrghād dhrasvaḥ | varṇa iti pūrvaḥ kārād ākhyāyām | vyañjanam akārapūrvāt | 'r' iti rephāt || spṛishṭaṁ karaṇaṁ sparçānām | duḥspṛishṭam antaḥsthānām | vivṛitaṁ svaroshmaṇām | vivṛitataram akāraikāraukārāṇām | saṁvṛito

1) B. nāsikyaḥ.

2) A. B. 'kum' iti; 'khum' iti *etc.*

3) A. aṅ, āṅ.

ghoshavān | vivṛito ghosho nādānupradānām | svaraghoshavantaḥ çvāso ghoshāṇām | tanīyān prathamānām ubhau hacaturthānāṁ saṁniveço 'nyaḥ pratyāhārārtho varṇo 'nubandhaḥ | vyañjanaṁ yāvatithas tāvatāṁ tadādīnāṁ tataḥparāṇàm || 3 ||

e o ai au ā ṛī lṛī ī ū ṛi lṛi i u a ra va ya la ña ña ṇa na ma gha jha ḍha dha bha ga ja ḍa da bāḥ, kha cha ṭha tha phāḥ, ka ca ṭa ta pāḥ, ha ça sha sāḥ, aḥ χka φpa huṁ km khm gm ghm aṁ āṁ—evaṁ upadeçe svarāṇāṁ sandhyaxarāṇāṁ dīrghāṇāṁ hrasvānāṁ samānānām antaḥsthānām uttamānāṁ svarāntaḥsthottamānām akāraghoshāṇāṁ, hakāras tu ghoshavatām aghoshāṇāṁ soshmaṇām ūshmaṇāṁ ca | pratyāhāre rahayor vargasaṁjñānusthānānām asiddhir iti ced dhrasvataranāsikyasthāneshu mātrākaraṇam viçishṭānām aṗi prāptis tathā siddham iti || idam axaraṁ chandovarṇaçaḥ saṃanukrāntaṁ yathā 'cāryā ūcuḥ: "brahmā bṛihaspataye provāca, bṛihaspatir indrāye, 'ndro bharadvājāya, bharadvāja ṛishibhya, ṛishayo brāhmaṇebhyas | taṁ khalv imam axarasamāmnāyam ity ācaxate" | na bhuktvā na naktam prabrūyād; brahmarāçir iti ca || 4 ||

|| Iti brahmarāçiḥ | prathamaprapāṭhakaḥ samāptaḥ ||

ii., 1. 1. || māse yathā dṛishṭaḥ ||

Varṇo 'dhikṛitaḥ, sa-'māse yathā dṛishṭas' tathā vijñeyaḥ | "saharshabhāḥ" (Ār. S. 42) | "go-ṛijīkam" (i., 313) — anāpattiḥ | "gavyūtim" (i., 220) — avāpattiḥ | "usharbudhaḥ" (i., 40); "sabardughām" (i., 295) — rephatvam | "samrājam" (i., 17) — anusvārapratishedhaḥ | dīrghatvam — "ṛitīshaham" (i., 354); "pratīvyam" (i., 103); "parīṇasi" (i., 34); "ṛitāvṛidhaḥ" (i., 258); "tugriyāvṛidham" (i., 283); "ṛitāvaso" (i., 255); "prabhūvaso" (i., 373); "sūnarī" (i., 303); "sūnṛitāvate" (ii., 104); "dūrāt" (i., 219); "dūre" (i., 53); "carshaṇīdhṛitam" (i., 374) | pratishedhaḥ — "çrutakaxā 'ram" (i., 118); "açvapate" (i., 402) | mūrdhanyāpattiḥ — "dushvapnyam" (i., 141); "parīṇasi" (i., 34); "duroṇayuḥ" (i., 39); "svarṇaram" (i., 109); "girvaṇaḥ"(i., 165) | bahulam — "puruṇāman" (i., 188); "praṇetaḥ" (i., 193); atīhimāyām (i., 223 "manyushāviṇam"); "nṛimaṇāḥ" (i., 323); "satrāhaṇam" (i., 335); "vṛitrahaṇā" (ii., 1050 *etc.*); "vṛishamaṇaḥ" (i., 336); "nirṇije"—āharyata-trirasmai-pradevamacchā-su ca (i., 551. 560. 563); "prāṇā sindhūnām" (i., 559); "prāṇā çiçuḥ" (i., 570); "praṇapāt" (ii., 77)—sārparājñīshu ca (*i. e.* Ār. S. 46-8; *in* 47 'prāṇāt' *occurs*); "goshātā" (i., 34); "sushṭutim" (i., 348); upakaṇvādau ca (*what is intended by this is not clear*); "nṛishadmā" (i., 77); "nṛishāham" (i., 144); "nṛishūtaḥ" (i., 279); "nṛishātā" (i., 318); "havyam ānushak" (i., 82)—"ā ghā ye" (i., 133 *do.*); pavasvade-

vāyā*m* ca—(i., 483 "āyushak"); "it subhṛi"[1] (i., 79); "dushvapnyam" (i., 141); stobhe—"rayishṭhā*ḥ*" (*to* i., 150); "puruṇāman purushṭuta" (i., 188); 'dhartā'-'ime te'-'puruhūtā'-dishu ca (i., 558. 373; ii., 64 — purushṭutam); "manyushāviṇam" (i., 223); "ritīshaham" (i., 236); 'tuvy'-ādau ca (i., 354— "ṛitīshaham"); "upamā asya vishṭhā*ḥ*" (i., 321); 'cakra*m*-yad'-āyām (i., 331 — 'nishattam'); 'indrāya-gir'-āyām (i., 339) "vishvak"; 'abhipriyā'-yām (i., 554 — "vishvañcam"); purushavrate ca (Ār. S. 34 — vishvaṅ); 'ā-no-vayā'yām (i., 353 — "°neshṭhām"); "pra pra vas trishṭubham isham" (i., 360); "ānushṭubhasya" (Ār. S. 15); "vishkabhite" (i., 378); "vishūvata*ḥ*" (i., 409); "anushvadham" (i., 423); "apsu daxo girishṭhā*ḥ*" (i., 473); 'parisvānā'-yā*m* ca (i., 475 — "girishṭhā*ḥ*"); "sushṭuta*ḥ*" (ii., 850); "barhishada*ḥ*" (i., 563); "parameshṭhī" (Ār. S. 18); "abhimātishāha*ḥ*" (Ār. S. 19); "dixu sadā" (stobha); "indrāgnī" (i., 281); "indrapāna*ḥ*" (i., 532); "somesome" (i., 188); "sutesute" (i., 201); "gosakhā" (i., 122); "striyā" (Sāmavidh. ii., 5, 1); "hṛidispṛiçam" (i., 434); "puruspṛiham" (i., 486) ||

2. || hā*ḥ* kaṇṭhe ||

hakāra-akāra-ākāra-visarjanīyā*ḥ* 'kaṇṭha'-sthānā*ḥ* |

3. || urasi visarjanīyo vā ||

'urasi visarjanīya*ḥ*' tishṭhati [vā] |

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1) A. it sa prām

4. || jihvāmūle ϰkṛī ||

jihvāmūlīyasthā jihvāmūlasthānāḥ ϰkakāra-ṛikāra-ṝkārāḥ |

5. || tāluni çcyye ||

'tālu'-sthānāḥ çakāra-cakāra-yakāra-ikāra-īkāra-ekārāḥ |

6. || mūrdhni shaṭau ||

'mūrdhni shaṭau' tishṭhataḥ |

7. || dante tslāḥ[1] ||

'danta'-sthānāḥ takāra-sakāra-lakārāḥ |

8. || repho mūle vā ||

'rephas' tu dantyo, danta-'mūle vā' |

9. || oshṭhye vo ϕpū ||

'oshṭhya'-sthānā vakāra-okāra-aukāra-upadhmānīya-pakāra-ukāra-ūkārāḥ |

10. || kiṭkiḍākāro[2] hanvām ||

'kiṭkiḍākāro (*in* Ār. G. iii., 4, 10) hanvām' tishṭhati | || 1 ||

ii., 2. 11. || aviçeshasthānau samsvādanigarau ||

'aviçeshasthānau' bhavataḥ sarvasthānaprāptau 'samsvāda-nigarau' | pakāra-nakāra-yakārā vā samsvāde | ḥakāra-makāra-nāsikyā vā nigare (samsvādanigara = somavratasāman *or* Ār. G. iii., 1, 9-10 *and* iii., 5, 11) |

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1) B. 2*nd hand*: cchlā.

2) B. rau ca.

12. || nāsikāyāṁ yamānusvāranāsikyāḥ ||

'nāsikā'-sthānā bhavanti |

13. || sparçe rgasya ||

'sparça'-grahaṇe va'rgasya' grahaṇaṁ vijñeyam | sthāneshv[1]) ity avikāraḥ | yatra kakāraḥ sarvaḥ ka-vargaḥ | yatra cakāraḥ sarvaç ca-vargaḥ | yatra ṭakāraḥ sarvash ṭa-vargaḥ | yatra takāras sarvas ta-vargaḥ | yatra pakāraḥ sarvaḥ pa-vargaḥ |

14. || uttamā ghoshāḥ ||

yatra 'uttamā, ghoshā' bhavanti | tatra vargasye 'ty adhikāraḥ | te: ga, ja, ḍa, da, bā; gha, jha, ḍha, dha, bhā; ṅa, ña, ṇa, na, māç ca |

15. || hāntaḥsthāḥ ||

'ha'-kāraḥ 'antaḥsthāç' ca ghoshasaṁjñā bhavanti | te: ha, ya, ra, la, vāḥ |

16. || yugmāḥ soshmāṇaḥ ||

'yugmāḥ soshmāṇo' bhavanti | vargasye 'ty adhikāraḥ | te: kha, cha, ṭha, tha, phā; gha, jha, ḍha, dha, bhāç ca |

17. || antyo 'nunāsikaḥ ||

vargāṇām 'antyo' varṇaḥ 'anunāsiko' bhavati | te: ṅa, ña, ṇa, na, māḥ |

18. || sākaraḥ padānto 'vasitaḥ ||

'sākaraḥ' s(amān)ākaram 'padānto 'vasito' 'nunāsiko bhavati | 'dadhi'; 'madhu'; 'trapu'; 'guru';

1) A. sthānam.

'laghu'; 'paṭu'; 'mṛidu' | mantre: 'agna ā yāhi' (i., 1) || 'sāxarah' iti? 'agne' (i., 1) | 'padānto 'vasitah'? samhitāyām |

19. || y ekavacane ||

ī-kārasya dvaidham 'ekavacane' anunāsiko bhavati | 'strī'; 'brāhmaṇī'; 'vṛishalī'-prabhṛitīni || nivṛittāni: 'indrāgnī' (i., 281); 'dyāvāpṛithivī' (i., 326); 'rodasī' (i., 278) 'na jātam'[1] | 'ekavacane'? 'gacchanty amī'; 'dhāvanty amī'; 'bhuñjanty amī' | 'sāxī'; 'dāxī'; 'kākī'; 'paushṇī' | strī ced anunāsikam: 'indrāṇī'; 'çākaṭāyanī' ca |

20. || vyañjanam pūrvasyā 'ntasvaram ||

'vyañjanam' khalu 'pūrvasya' svarasya 'antasvaram' bhavati | 'avasitam' ity adhikārah | 'yad indra prāk' (i., 279); 'baṇ ma°' (i., 276); 'yad adya kat' (i., 126); 'tad ā vṛiṇī°' (i., 138); 'pratyañ' (Ār. S. 52); 'mahām indro yah' (ii., 655); 'sam anyā yanti' (Ār. S. 23) || 'vyañjanam'? avasāne samhitāyām || || 2 ||

ii., 3. 21. || abhinidhānah ||

'kramajam ca pūrvāntasasvaram bhavati | 'arkkam' (i., 158); 'naryyam' (i., 56); 'pra hotre pūrvyyam' (i., 98); 'haryyate' (i., 228); 'pavate haryya°' (i., 576); 'mahasyya' (i., 97); evamādīni virāme |

1) *This is to show that* i., 278 *and not* i., 71 *is referred to.*

22. || vyañjane ||

'vyañjane' ca pratyaye pūrvānta*m* sasvaram bhavati | padānte vyañjanam ity adhikāra*ḥ* | 'ya*ḥ* kṛicaran[1]' (*sic* ! ?); 'yas te' (i., 470); 'ya*ḥ* pātram' (i., 424); 'yad bhūmim' (i., 121); 'panyam' (i., 123); 'ta*m* va*ḥ*' (i., 236) || vyañjanam iti? 'tam-indrā'-dīni (i., 119) | padānte? 'apaghnan' (i., 510).

23. || anusvārau ca ||

'anusvārau ca' pūrvāntasasvarau bhavata*ḥ* | 'tri*m*çatpadā' (i., 281); 'a*m*satram' (i., 275); 'tri*m*çad dhāma' (ii., 726); 'apā*m* retā*m*si' (i., 27); 'navyā*m*sam' (i., 28) | hrasvād dīrgho dīrghād dhrasva*ḥ*[2] |

24. || ralāv[3] avyaparau ||

'ralau' pūrvāntasasvarau bhavata*ḥ* 'avyaparau' | "arko devānām" (st.); "arkasya devā*ḥ*" (st.); "spardhante" (i., 539); 'kārdhī'-(*sâman form of* 'kṛidhī—i., 105) prabhṛitīni; 'çulkā' (i., 291); 'galdayā' (i., 307) || 'avyaparau' iti? 'pra hotre pūrvyam'—(i., 98) prabhṛitīni | 'turvaçe' (i., 279); 'svarvā*m* asurebhya*ḥ*' (i., 254) | vyañjane (*s.* 22) iti? 'syā arāte*ḥ*' (i., 6) |

25. || sparça*ḥ* sve ||

'sparça*ḥ* sve' pratyaye pūrvāntasasvaro bhavati | 'sakhya*m* te' (i., 324); 'agne' (i., 1); 'na jyāya*ḥ*'

1) ? ya*ḥ* kṛishṇagarbhā (i., 380).

2) *This refers to the* Gānas.

3) B. lāv.

(i., 203); 'araṇyoḥ' (i., 79); 'andhasaḥ' (i., 313); 'indrā°' (i., 388); 'vibhrāṭ'—(Ār. S. 44) prabhṛitīni ‖ 'sve' iti? 'jajñānaḥ sa°'—(i., 101) ādīni; 'surūpakṛit°' (i., 160) |

26. ‖ rādi ram anyat ‖

pa-'rādi' sva-'ram anyad' ataḥ |

27. ‖ sayuk saṇ ‖

sa*m*yuktam vyañjana*m* 'sa*m*'-yogasa*m*jñam bhavati | 'cittam' (ii., 1209); 'vittam' (i., 417); 'bhittam'; 'nimittam' | evamādīni |

28. ‖ mātrā 'rdhamātrā vā ‖

'mātrā' vā 'ardhamātrā' vā bhavati vyañjanam ity adhikāraḥ |

29. ‖ tiç ca trikalā vā ‖

ga-'tiç ca' mātrā ardhamātrā vā 'trikalā' vā |

30. ‖ sandhyādyaç ca ‖

'sandhyādyaç ca' varṇas trikalo bhavati | ekaraukārayoḥ | ‖ 3 ‖

ii., 4, 31. ‖ drutāyām mātrā ‖

'drutāyām' vṛittau 'mātrā' trikalā bhavati |

32. ‖ catushkalā madhyamāyām ‖

'catushkalā' mātrā 'madhyamāyā*m*' vṛittau bhavati |

33. ‖ pañcakalā vilambitāyām ‖

'pañcakalā' mātrā 'vilambitāyā*m*' vṛittau bhavati |

34. || varṇāntaram paramāṇu ||

'varṇāntaram paramāṇu'-mātram bhavati | tat kalārdham |

35. || svarayor ardhamātrā ||

'svarayor' antaram 'ardhamātrā' bhavati | "miṇā'-dīni (i., 572) |

36. || virāme mātrā ||

'virāme' antaram mātrikam bhavati avasāne tat|

37. || nityavirate dvimātram ||

'nityavirate dvimātram' antaram bhavati | ardharcāntargateshu |

38. || gāthāsu ||

'gāthāsu' ca dvimātram antara*m* (nityavirate) bhavati | "ye naubhi*ḥ* prataranti mānasa*m* kāçmīrā*ḥ* salilam" | "madānasa*ḥ* tān açvāç ca pathe vaçīkṛitā. yudhī 'ndra iva divi dānavān iva" | "nai 'vo 'dakam asti pātave na paxā utpatanāya" | "stomam akṛipaṇam bata! sāraso mṛigo maṇḍūko vilalāpa" | "dhanvany upacitraka pāṇḍupalāçakamatsyakā jahīhi!" | "jālakākena garaṇīshu ca matsyakāmālā hamama*m*sakasya ṿidiçāni sāmikam" (*sic!*) | "o-gnā-i" (i., 1, *a*) ity ādīni | "subrahmaṇyom" (Shaḍv. Br. i., 1)-iti ca |

39. || trimātra*m* sāmasu ||

'trimātram' antara*m* 'sāmasu' veditavyam bhaktyanteshu |

40. || akālo hrasvaḥ ||

'a'-kāra-'kālo' varṇo 'hrasvo' bhavati | a, i, u, ṛi, ity ete | || 4 ||

ii., 5. 41. || ardham aṇu ||

'ardham' akārakāl 'aṇu'-saṁjño bhavati | svaritavinatapraṇatābhigīteshu |

42. || mātrā ||

'mātrā' ca akāṛakālo bhavati |

43. || dve dīrgham ||

'dve' mātre 'dīrghaṁ' nāma |

44. || tisro vṛiddham ||

'tisro' mātrā 'vṛiddhaṁ' nāma bhavati |

45. || vaisvarye svaras trimātraḥ ||

'vaisvarye svaras trimātrā' bhavati | 'dyutā'-dīni (i., 83, *sâman*—"dyu tā tū(3m)vām") |

46. || axaram ||

'axara'-saṁjñam bhavati | 'akārakālo, dvirakālakālo | vṛiddha ity adhikāraḥ | kṛite varṇopadeçe sāmānyapṛithaktvenā 'xaraparibhāshayā 'nvartho dharmo 'xarajñāne 'xaraparimāṇasambandhaḥ | dvisvaraḥ parva | tatro 'dghātanighātau pratyutkramo 'bhigītaṁ vṛiddhikarshaṇam | "ashṭāxareṇa prathamāyā ṛicaḥ prastauti | dvyaxareṇo 'ttarayoḥ | daçāxaram madhyato nidhanam upayantī" 'ti hi brāhmaṇam (M. Br. vii., 7, 1. 2. viii., 5, 13) | ekavatve 'bhihite sarvaprāptiḥ |

47. || vartti ||

akārādishu varttate vyañjaṇam 'vartti' cā 'py axaram bhavati |

48. || bhūyān ||

'bhūyāṁç' ca savyañjano varttitvenā 'xaram bhavati | "kārum bibhrat" (i., 486); "agniṁ dūtam" (i., 3) |

49. || guru saṇi ||

'guru saṁ'-yoge pratyaye bhavati | "agniḥ" (i., 4); "açvaḥ" (stobha); "ushṭraḥ"; "udraḥ"; "ugram" (i., 329) "abhram" |

50. || gham ||

dīr-'ghaṁ' cá gurusaṁjñam bhavati | e, o, ai, au-prabhṛitīni || || 5 ||

ii., 6. 51. || udāttam ut ||

'udāttam ut'-saṁjñam bhavati | uccam ity arthaḥ |

52. || vānt sandhiḥ ||

udātta-'vāṇ sandhir' utsaṁjño bhavati | "â' indra sānasim"—"é 'ndra sānasim" (i., 129); "â' indra yāhi"—"é 'ndra yāhi" (i., 348); "â' ita u nu"—"é 'to nv ndram" (i., 387); "ud ghé 'd abhí çrutāmagham" (i., 125); "átrâ' 'ha g'or amanvata" (i., 147) || 'udāttavān' iti? "úpo nú sa saparyan" (i., 196); "kvè 'yatha kvé 'd asi" (i., 271) |

53. || ādyārdhamātrā svaritam ||

'ādyārdhamātrā' utsa*m*jñā bhavati | tat 'svarita*m*' nāma |

54. || un nīce me ||

uccībhavati tat svarita*m* 'nīce' vā pratyaye virā-'me' vā | "ní hótā satsi barhíshi" (i., 1); "sákhāya índram ūtáye" (i., 400); "abhí tvā çūra nonumó 'dugdhā*h*" (i., 233); "índra túbhya*m* íd adrivó 'nutta*m* vajrin vīryàm" (i., 412); "yád indra citra ma iha na" (i., 345) || 'nīce' vā pratyaye virāme vā iti? "pāhy ù3tá (i., 36); "purí camvò*h*" (i., 513) ity ādīni |

55. || nīcam uccāt ||

nīcam uccāt para*m* svaryate | "'ā yāhi" (i., 1); "v'āravantam" (i., 17); "sv'ādishṭhayā" (i., 468); "'agne stómam" (ii., 753); "pā'ntam" (i., 155); "índo" (i., 505); "'ā yāhi" — (i., 191) prabhṛitīni || 'nīce pratyaye virāme vā' iti? "purí camvò*h*" (i., 513) |

56. || sa*m*yogāt ||

'sa*m*yogāc-ca' para*m* svaryate | "çrushṭí agne"—"çrushṭy' agne" (i., 106); "abhí eti" — "abhy'eti" (i., 524); "abhí arccāma"—"abhy arccāma" (i., 535); "yója nú indra"—"yójā nv índra" (i., 415); "pāhy ū' 3 tá dvit'īyayā" (i., 36); "mâ' na indrā 'bhy ā 3 díça*h*" (i., 128); "viddhī tv à3 'syá no vaso" (i., 132); "píbā tvā 3 syá girvaṇa*h*" (ii., 741); "çagdhy

ū' 3 shú çacīpate" (i., 253) || 'uccād' (*s.* 55) iti? "ábodhy agniḥ" (i., 73) |

57. || kve'yahī 'ndranī-'ve 'ti ||

"kvá iyatha"—"kvè 'yatha" (i., 271); "ádhā hī 'ndra" (i., 406); "ní iva çīrshāṇi mṛiḍhvam"—"nī 'va çīrshāṇi mṛiḍhvam" (ii., 1002) |

58. || tor-dhes-tem ||

"°tò 'ruṇápsuḥ" (i., 219); "vṛidhè 3 'sm'ān" (i., 239); "té 'manvata" (Ār. S. 22) |

59. || naigino 'bhayathā ||

'ubhayathā Naiginā' proktam | 'tor-dhes-tem' ity adhikāraḥ | udāttam svaritam vā |

60. || nyāyenau 'davṛijiḥ[1] ||

'nyāyena Audavṛijir' ācāryo manyate | uccānām uccasandhiḥ ucca eva kāryaḥ || || 6 ||

|| Iti dvitīyaprapāṭhakaḥ[2] ||

1) A. B. Audavrajiḥ

2) B. prathamapra°

iii.. 1. 61. || tasmād uccaçrutīni ||

'tasmāt' svaritāt parāṇi udāttaçrutīni bhavanti | "°vyádātaye (i., 1); "abhí tvā çūra"-(i., 233) prabhṛitīni | "ā jāt'ā sukrato pṛiṇa" (i., 52); "índur índrāya dhīyate" (i., 489); "sut'ā vidáthe akramuḥ" (i., 477) || nīce vā pratyaye virāme vā (*s.* 54) iti? "pavítre camvòḥ sutáḥ" (i., 490); "sákhāyo dīrghajihvyàm" (i., 545) |

62. || padam ekoccam ||

'padam ekoccam' bhavati | "ágne"-(i., 1) prabhṛitīni |

63. || prakṛitiḥ ||

'prakṛitiç' cā 'pi padam bhavati |

64. || mān vikāraḥ ||

prakṛiti-'mān vikāro' bhavati | daṇḍāgrādīni |

65. || samāse ||

'samāse' cai 'kam udāttam bhavati: "°vyádātaye"-(i., 1) prabhṛitīni |

66. || vibhaktilopaḥ ||

'vibhaktilopaç' ca samāse bhavati: 'rājapurushaḥ'; 'pāṇḍukambalaḥ'; 'mattahastī' iti prathamā lupyate shashṭhī ca | dvandvasamāse: "Çivavaiçvānarau"; "Skandaviçākhau"; "Nāradaparvatau"; "Uçanābṛihaspatī" iti | gaṇasamāsaḥ: "Kauṇḍinyavanaspatishu"; "cāturvarṇye" ca | bahuvacanam: "sālvaçaradaṇḍādīni | vākysamāsodāharaṇam; pu-

rushaçatam mānavako 'dakam ānaya!" "gāṁ citrāṁ abhyāgacche" 'ti |

67. || saṁnikarshaḥ saṁhitā ||

'saṁnikarshaḥ saṁhitā' bhavati | padasye 'ty adhikāraḥ | ānantaryaṁ 'saṁnikarshaḥ': 'abodhy' ādīni (i., 73) | sāmni: 'saḥ | sve'-prabhṛitīni (i., 582) || "dadhi madhv atra" iti saṁnikṛishṭam iti cet? yaḥ paraḥ saṁnikarshaḥ nā 'ntareṇa vikāram | ko nāma vikāraḥ? çāstraprāpte lope ça sandhir grāhyaḥ |

68. || na vṛiddhaṁ re ||

'na vṛiddhaṁ' sva-'re' pratyaye saṁnikṛishyate | saṁnikarsho na bhavati | "°miṇā | avyaṁ vāraṁ" (i., 572 *c.*); "bharā | indra jyāyaḥ" (i., 309); "°ma dhārayā | āpo 2" (i., 511, *c.*); "°shṇo 3 āgā 3 hī" (i., 347); "so 3 āçvā 3 yā" (i., 482, *d.*) || "ayam-pūshā"-'dīni (i., 546 *a.* "ayam pūshau ho") | 'vṛiddhaṁ' iti? "ājishvā" -'dīni (i., 411, *a etc.*—"svā ishū 'tim") |

69. || dam u ||

pa-'dam u'-kāro na saṁnikṛishyate | "tam u abhi pra gāyata" (i., 382); "ittham u ā°" (i., 305); "tasmā u ā°" (i., 272) || 'padam' iti? "tvāṁ vṛitreshv indra" (i., 234) |

70. || obhūtaṁ ca ||

'obhūtam ca' upadam na saṁnikṛishyate | ("doshā u ā agāt") "dosh 'o ā agāt" (i., 177, "eshā u

ushāḥ") "esh 'o ushāḥ" (i., 178; "pra u ayāsīt") "pr'o ayāsīt" (i., 557) || || 1 ||

iii., 2. 71. || "ā 'ṇi" ||

'ā'-kāraḥ pādādau ['aṇi'] pratyaye na saṁnikṛishyate | "ka imaṁ nāhushīshv ā in°" (i., 190); "kadā vaso stotraṁ haryata ā ava°" (i., 228); "yad indra nāhushīshv ā o°" (i., 262) || 'padam' (*s.* 69) iti? 'punānāyām' (i., 511 "dhārayā 'paḥ") | 'pādādau' iti? "divaḥ pṛishṭhāny ā 'ruhan" (i., 92)—ādīni | "dadhan vāṅyo | naryo 2 'psu vantarā u | vā 2 3" (i., 512, *h.*) |

72. || na 'van-vā' ca ||

saṁnikṛishyate | "ād v anyathā" (i., 305); "kiṁ vā v ayanam" |

73. || au ||

'au'-kāraç ca saṁnikṛishyate | "na yo mātarāv anv eti" (i., 64); "yāv āhuḥ" (i., 361) |

74. || dvyarthe ||

'dvyarthe' ca na saṁnikṛishyate | "indrāgnī [apāt]" (i., 281)—prabhṛitīni; "ubhe yad indra rodasī ā°" (i., 379); "ubhe çacī—" (? "ubhe anu". ii., 773) || 'dvyarthe' iti? "varmī 'va" (i., 585) |

75. || ī na vapare ||

īkāraṣya dvaidhaṁ 'na vapare' eva na saṁnikṛishyate | 'indrāgnī'-prabhṛitīny eva nivṛittāni |

"upadhī 'va"; "pradhī 'va"; "carmaṇī 'va"; "dampatī 'va;" "vāsasī 'va" |

76. || ayavāv e nyūne[1] ||

ekāraukārau akārapratyaye 'nyūne' pāde na sa*m*nikṛishyate | "namas te agna ojase" (i., 11); "vāyor anīke asthiran" (i., 13); "na tat te agne" (i., 53); "preshṭha*m* vo atithim" (i., 5); "tva*m* no agne" (i., 6); "vṛisho arvāvati" (i., 263); "madho arshanti" (i., 485); 'yajñāyajñā'-dīni (i., 35 "vo agnaye") || ekāraukārau iti kim? "çrutakaxā 'ram" (i., 118) | akāra*ḥ* iti? "agna itthe 'tarā" (i., 7) | nyūne? "ghnatā vām" (i., 305 "°ṇo '*m*çu°"); "pādo 'sya sarvā" (Ār. S. 35)[2]; "pādo 'sye 'hā 'bhavat" (do. 34) | vapare (*s.* 75) iti? "vṛishajyūtir no 'vitā" (i., 263); "aya*m* vām ahve 'vase" (i., 304); "°so 'vathā" (Ṛv. 332. 5); "sthūra*m* na kaccid bharanto 'vasyava*ḥ*" (i., 408); "pra no 'vishat" (i., 411) || "yad indra çāso avratam" (i., 298); "adhi sāno avye" (i., 532) tri*ḥ* 'akrānt' grahaṇāt (*sic* !?) |

77. || '°tro' 'ṇi ||

'tro'-çabda*ḥ* pādādau pratyaye na sa*m*nikṛishyate | "bhago na citro agnir ma°" (i., 450) || nivṛittāni: "ehy ū shv bravāṇi te 'gne" (i., 7); "agni*m* rāye....naro 'gni*ḥ*" (i., 49); "abhi tvā çūra nonumo 'dugdhā iva" (i., 233) |

1) nyūne=madhyapāde.

2) *This is clearly a wrong example. Cfr. s.* 83.

78. || 'nṛito 'pa', '°vo 'ṅgi°' ||

sa*m*nikṛishyate | "tava tyan naryam nṛito 'pa" (i., 466); "abhavo 'ṅgirastama" (i., 519) |

79. || go ||

'go'-çabdaç ca na sa*m*nikṛishyate | 'go-agram'; 'go-açvam'; 'go-ajinīkam' |

80. || na vā ||

'na vā' sa*m*nikṛishyate eva vā | 'go-'gram'; 'go-'çvam'; 'go-'jinam'; 'go-'jinīkam' || || 2 ||

iii., 3. 81. || ava*m* vā ||

'ava*m* vā' āpadyate | "gavagram"; "gavaçvam"; "gavajinam"; 'gavajinīkam' |

82. || tve ||

'tve'-çabdaç ca na sa*m*nikṛishyate | "tve agne svāhuta" (i., 38) | siddhagrahaṇāt sāmarthyagrahaṇam || nivṛittāni: 'yajaṭa*m*-'tā'-'dīni (i., 75) |

83. || lub anya*ḥ* ||

'lup'-yate 'anya*ḥ*' akāra*ḥ* | 'pa'do 'sya' (Ār. S. 35) prabhṛitīni |

84. || pūrṇa itikaraṇābhyaste ||

'pūrṇe' pāde 'itikaraṇābhyaste' lupyate | 'mahīyajñasya'-'ghṛitavatī'-(i., 117. 378) prabhṛitīni || 'pūrṇa' iti? 'pra pra vayam amṛitam' (i., 35); 'yāv āhu*ḥ*' (i., 361 'sayujau') |

85. || ṛiti ||

'ṛiti' ca pratyaye na sa*m*nikṛishyate | '°yata

ṛitāvne' (i., 107); "abhyṛī3tasya sudughā" (i., 556) | aṇī 'ty adhikāra*ḥ* |

86. || oji ||

'oji' ca pratyaye na sa*m*nikṛishyate | "tva*m* 'na indrā 'bhara oja*ḥ*" (i., 405); 'indra jyeshṭha*m* na ābhara oji°' (Ār. S. 1) || 'amitaujā ajāyata' (i., 359) | 'aṇī' (*s.* 77) 'ty adhikāra*ḥ* |

87. || çakandhukādīnām ||

'çakandhukādīnā*m*' ca na sa*m*nikṛishyate | 'çaka andhuka; īsha' || 'axapā asi'; 'vapā iva tmanā'; 'anehasam' (i., 62); 'supathā akṛiṇvan' |

88. || 'ki-in'-'vī-ut' ||

'na ki indra tvaduttaram' (i., 203); 'pṛithivī uta dyau*ḥ*' (Ār. S. 5) |

89. || 'smin-vra'-'jman-yam' ||

'yasmin vratāny ādadhu*ḥ*' (i., 47); 'upajman ya*m* viprāsa*ḥ*' (i., 337) |

90. || ma him[1] yuk ||

'ma'-kāro 'him'-kāra-'yuk'-to na sa*m*nikṛishyate | "viçó viçó hím[2] vo" (i., 87); "agne vājasya [go him māto-i]" (i., 99, *b*,); "svādishṭhayā [au ho him hā]" (i., 468 *h*.); "indu*ḥ* pavishṭā"-su (i., 481 *b*.): "sṛijādāçvām [| him him]" ca; "apā 3 m him vā" (i.,

1) A. °hum. B. °ham.

2) *The S. Indian* gāna *MSS. write this:* "him sthi vo". *Here* 'sthi'=sthiramātrā *or* 1 mātrā *pause. So in the following examples.*

584 *a.*) iti sammīlye himādīnā*m* krama*ḥ* | viçeshād vamau ca dīrghānusvāramayau | makārākaraṇāç ca çyaite (i., 235 *c.*: "hi*m* mā") makārākaraṇe na vartante | tadvac cai 'vā 'cāryasya Nakulamukhasya vacana*m* çrūyate: "prakramate makārakaraṇena tato hakārādim anusvāra*m* gāyati, tato makāra*ḥ*" iti Nakulamukha*ḥ* | ‖ 3 ‖

iii., 4. 91. ‖ vikāra*ḥ* ‖

vikāraç ca sa*m*nikarsho bhavati | nai 'va vṛittena 'pi prāglopāgamaprakṛitibhāvāç ca vikāra*ḥ* |

92. ‖ sasthāna*ḥ* ‖

viçe-ni[1])-çabdaprayoge [i., 15 *b.* viçā-i vā-içe] sasthāna*ḥ* savikāro vijñeya*ḥ* | viçeshasthānāntara*m* vā | yathānantara*m* vā |

93. ‖ rau gham ‖

sva-'rau' dīr-'gham' āpadyete | ubhāv eka*m* vikāra*ḥ* | 'sasthāna*ḥ*' (*s.* 92) ity uktam | 'īḍishvā 'vase' (i., 49); "na tvā 'driva*ḥ*" (i., 291) 'athā 'ditya vrate (Ār. S. 4); vayam u tyām (i., 408—bharanto 'vasyava*ḥ*); 'ā 'gamat' (i., 290); 'abhimātishāha*ḥ*' (Ār. S. 19); 'adhā hī 'ndra' (i., 406); 'vājinī 'va' (ii., 1093); 'sūktebhi*ḥ*' (i., 59); 'ājishū 'tim' (i., 411); 'sūryasya' (i., 538—*Padap.* 'su | ūryasya') sandhyāpattiviçeshāt |

94. ‖ asthanāminī sandhyam ‖

'asthanāminī sandhyam' āpadyete | 'e-'ndra-sā'-

1) *An error? I cannot find such an instance.*

'dīni (i., 129) | 'tave 'd u°' (ii. 102); ā paprātho 'shāḥ (i., 379) || 'asthanāminī' iti kim? 'pūrveṇa' (ii., 441) |

95. || sandhyam dvivarṇam ||

'sandhyaxaram dvivarṇam' āpadyate | asthopadham iti prakṛitam | 'prai 'tu' (i., 56); 'kṛiṇutai' kam in mām (Ār. S. 6) | [sāmni] "xatá tvāu ɔ 3 ho ɔ 3" (i., 320); "apaḥ prairayat sagara°" (i., 339 "apá práirā | "); 'amitaujāḥ' (i., 359) |

96. || bhāshāyām ṇīparayoḥ ||

'bhāshāyām ṇīparayor' axarayor dvivarṇam āpadyate | 'sva īriṇī', 'svairiṇī'; 'axa', 'ūhinī', 'axauhiṇī' || asthanāminī (*s.* 94) ity adhikāraḥ |

97. || upasargād ūheshyau preshyārthe ||

'upasargāt' parād 'ūheshyau preshyārthe' dvivarṇam āpadyete | 'pra' 'ūhaḥ', 'prauhaḥ'; 'upa' 'ūhaḥ', 'upauhaḥ'; 'pra' 'īshyaḥ', 'praishyaḥ'; 'upa' 'īshyaḥ', 'upaishyaḥ || kasmāt 'preshyārthe'? 'preshyatu bhavān adhvaryuç ca' |

98. || sandhye param sāmarthye ||

'sandhye' pratyaye 'param' [varṇam] āpadyate 'sāmarthye' | 'prodhīyati'; projayati'; 'preshayati' | 'proshitaḥ' || 'upasargād' (*s.* 97) iti? 'rājau 'dhīyati' | 'sāmarthye' kasmāt? 'audhīyāt' |

99. || samāse ||

samāse ca param āpadyate | 'ko' 'm ity avocat'; 'so' 'm ity avocat'; 'brahmo 'm ity avocat'; samo-

ham 'vishamoham'; 'du*ḥ*khoham'; 'samola*ḥ*'; 'vishamola*ḥ*'; 'du*ḥ*khola*ḥ*'; 'samoshṭhī'; 'vishamoshṭhī'; 'bimboshṭhī'; 'samoka*ḥ*', 'vishamoka*ḥ*', 'du*ḥ*khoka*ḥ*', 'jaloka*ḥ*' || samāse kasmāt? 'ajau 'tum ḻhaxayati'; 'upaushṭhabadhnī' | vaḍuvānāma ced aparyudāsa*ḥ* |

100. || na vā ||

'na vā' param āpadyate | dvivarṇam eva vā, na vā || || 4 ||

iii., 5. 101. || hrasvam ṛici ||

'hrasvam' āpadyate 'ṛici' pratyaye | 'ashṭarccam' 'navarccam' 'daçarccam' 'çākalarccam' 'mālarccam' | mantre: 'saharshabhā*ḥ*' (Ār. S. 42) |

102. || ṛim apy eke ||

'ṛim apy eke' ācāryā*ḥ* hrasvam manyante |

103. || māse gham-ṛiti ||

sa-'māse' dīr-'gham' āpadyate 'ṛiti' pratyaye | 'maçakārtta*ḥ*'; 'çītārtta*ḥ*'; 'bhayārtta*ḥ*'; 'daṇḍārtta*ḥ*' || 'samāse' kasmāt? 'maçaka' iti maçakam āmantrya 'ṛitam paçya' 'maçaka 'rtam' 'maçaka ṛitam' |

104. || ma kriyāyām ||

'ma'-çabda*ḥ* 'kriyāyā*m*' dīrgham āpadyate | "mā 'rccantam"; 'mā 'rshabham' (*sic!*); 'mā 'rbhvantam'; 'mā 'rtīyamānam' || 'mā'-çabda iti? "rāja 'rccati"; 'samarccanti' | kriyāyām? 'ma 'rshim'; 'ma 'rshabham' | karmaṇā ced dīrgham eva ||

105. || upasargaḥ sāmarthye ||

'upasargaḥ sāmarthye' dīrgham āpadyate | 'prārcchati'; 'upārcchati' || upasarga iti? 'rāja 'rccati' | 'sāmarthye' kasmāt? 'arccanāt' |

106. || vatsatarādīnām ṛiṇi[1] ||

'vatsatarādīnām ṛiṇi' pratyaye dīrgham āpadyate | 'pra ṛiṇam', 'prārṇam'; 'vatsatara ṛiṇam', 'vatsatarārṇam'; 'kambala ṛiṇam', 'kambalārṇam'; 'vasana ṛiṇam', 'vasanārṇam'; 'daça ṛiṇam', 'daçārṇam' | 'daçārṇo' nāma deçaḥ |

107. || ram ṛistham asve ||

repham āpadyate 'ṛistham asve' pratyaye | 'hotr 'atra'; 'pitr 'atra'; 'mātr 'atra' || 'asve' ? 'ho tṛishabham'; 'hotṛishadanam' | svarayor ity adhikāraḥ |

108. || hrasvam eke ||

'hrasvam 'vai 'ke' ācāryā manyante | 'hotṛi atra' -prabhṛitīni (*sic*) ||

109. || antaḥsthām ||

'antaḥsthām' āpadyate | 'asve' 'hrasvam eka' ity adhikāraḥ | "abodhy agniḥ" (i., 73); "sūro aktushv ā yamat" (i., 128); "pary ū shu" (i., 428) || svarayor ity adhikāro vyabhicāra iti ced vikāraḥ | svasthāna ity uktam |

1) B. aṇi !

110. || ti*ḥ* ||

ga-'tiç' cā 'ntha*ḥ*sthām āpadyate | "inā-i | inī" (i., 177); "hā vā 'trā" (i., 147, *b.*); "hā vāñ ja | " (i. 564, *c.*); "syā-gnā-i"-ādīni (i., 90); "tad vi-viḍḍhā-i" (i., 15) | svarayor ity adhikāra*ḥ* || **5** ||

iii., 6. 111. || **sandhyam ayavāyāvam** ||

sandhyaxaram ayam, avam, āyam, āvam āpadyate | "agnay ā yāhi" (i., 1); "agnay itthe°" (i., 7); "°shṇav ā gahi" (i., 347) | 'tasmāy u adya' (i., 272) | "mātarāv anveti" (i., 64); "yāv āhu*ḥ*" (i., 361) |

112. || **ghān no 'ḍi**[1] **visarjanīya*m* yavohishu** ||

dīr-'ghāt' paro 'na'-kāra*ḥ* pādamardhīye pratyaye 'visarjanīyam' āpadyate 'yavohishu' pratyayeshu | "ṛitū*m*r anu" (i., 229); "paridhī*m*r ati" (i., 516); "sindhū*m*r avāsṛija*ḥ*" (ii., 1150); "indra iva dasyū*m*r nṛi°" (Drāhy. S. xxi., 1); "ut paṇī*m*r hatam" (Ṛ. V. 184, 2) || "baṇ mahā*m* asi sūrya" (i., 276); "mṛiḍa mahā*m* asy aya*ḥ*" (i., 23); "vasyā*m* indrā 'si" (i., 292); "mahā*m* indra*ḥ*" (ii., 655); "mahā*m* hi sha*ḥ*" (i., 381); "dāçivā*m* voce" (i., 97); "go mā*m* yad indra te" (i., 277); "dadhan vā*m* ya*ḥ*" (i., 512); 'agnim-īḍ'-āyām (Ār. S. 21—"hotāra*m* ratna°"); indrasya ca sañjaye (i., 419 — "isha*m* sto°") || 'dīrghāt para' iti? krīḍādīni (i., 584—"krīḍann ūr°") || nakāra*ḥ*? "tvām agne" (i., 9); "viçveshā*m* hi°"

1) B. ghān geji !

(i., 2); "*am*çumatīm ati°" (i., 323) | 'pādamardhīye' iti? "ava yad dānavān han" (i., 315); "durhṛiṇāyūn" (i., 341) — eteshv iti | "ahna*ḥ* ketūn sam īrtsati" (Ār. S. 24); "bhadrān kṛiṇvan" (i., 533); "devān viçvān"; "niyutvān vāyo" (Ṛ. V. 232, 2); "paridhīm*r* ati°" (i., 516); "ākāhā | hāçā*m* | mā" (i., 571 *b.*) sandhyagītam ||

113. || ghād grā ||

dīr-'ghāt' parasya dvaidha*m* 'grā'-ma eva visarjanīyam āpadyate | "devā*m* usha*ḥ*" || nivṛittāni: sattrasya 'rddhau (Ār. G. iii., 1, 4—"avidāma devān | sam u"); "tāvān asya" (Ār. S. 36); gharmarocane [Ār. G. *App.* 2, 9—"lokān arocaya*ḥ*"] |

114. || ā rakta*ḥ* ||

'ā'-kāro 'rakto' bhavāti | 'baṇ-mahā'-dīni (i., 276) |

115. || ra*m* visarjaniyo ghoshe ||

repham āpadyate 'visarjanīyo ghoshe' pratyaye | svare ce 'ty adhikāra*ḥ* || "vṛitrahā nṛibhi*ḥ*" (i., 411); "dhrā-i-gu*ḥ* | dhrā-i-gu*ḥ*" (i., 273 *a.*); dobhādīni (*sic*) || "nirṛitīnām" (i., 396); "ūrmir apām" (i., 584); "manushyebhir agni*ḥ*" (i., 79); "araṇyor ni°" (i., 79) || 'ghoshe' iti? 'pati*ḥ* pṛithivy'-ādīni (i., 27) ||

116. || raprakṛiti*ḥ* ||

'raprakṛitir' visarjanīyo repham āpadyate | "jaritar vi°" (i., 39 — *Padap.* jarita*ḥ*); "agne trātar ṛita*ḥ*" (i., 42); 'prātar agni*ḥ*' (i., 85); "prā-

tar jushashva" (i., 210); "candramā apsv ā 3 ntar ā" (i., 417) || "ya usriyā" (i., 585); "tvāvata*ḥ*" (i., 193); "parīta*ḥ*" (i., 512); "adardar ut°" (i., 315); "adya no deva savita*ḥ*" (i., 141); "mahi trīṇām" (i., 192); "praṇeta*ḥ*" (i., 193); kadā vaso (i., 228); "ya ṛite cid abhi" (i., 244); "brahma jajñānam" (i., 321); "kṛipā sva*ḥ*" (i., 464) sva*ḥ*çabdo rahasye ('sva ç 3 r' — *stobha* in R. G.); 'prātar yāvabhi*ḥ*' (i., 50); 'aha-raha*ḥ*' (i., 396) || unnayane (Ār. G. *App.* 3, 10) samāsatvād uçabdakṛitau ("arhā u") || nivṛittāni: ,devānām' (i., 138 — 'ava*ḥ*'); 'agne tva*m* na*ḥ*' (i., 448 — 'bhuva*ḥ*'); "tva*m* naç citra" (i., 41); "tava tya*m* naryam" (i., 466 — 'bhuva*ḥ*'); 'yat somesome ābhuva*ḥ*' (i., 188) | visarjanīyam iti vā | sarvasiddhir aghoshe | 'antaç carati' (ii., 725); 'ūdha*ḥ*' (i., 331)|| ūshmaṇor vā nishṭhiny apadānta ity adhikāra*ḥ* 'jaritar'-ādīnām ||

117. || asthād yam ||

'asthāt' paro visarjanīyo 'ya'-kāram āpādyate | 'baṇ-mahā'-dīni (i., 276); 'itthe 'tarā gira*ḥ*' (i., 7); 'devā yajñam' (i., 56); 'viçvā hi mā°' (i., 75); 'pṛitanā abhibhūtaram' (i., 370); 'uta-dvish'-ādīni (i., 6) || ghoshe (*s.* 115)? 'ratha*ḥ* xaya*ḥ*' | sa*m*mīlye; vārtraghne; (i., 494) devavrate; 'anūshata xā*ḥ*' (Ār. S. 22)||

118. || om a*ḥ* ||

'om' āpadyate: "uktebhir-mandishṭha"-prabhṛitīni (i., 226 — 'mandishṭho vā'°) 'tarobhir vo' (i., 237) || 'mahato virapçin' (Ār. S. 41) ||

119. || re ||

sva-'re' dvaidham akāra o bhavati | 'puro agnim'; 'dvisho a*m*ha*ḥ*' (i., 365); 'ko adya yuṅkte' (i., 341); 'preshṭha*m* vo' (i., 5) — prabhṛitīni || nivṛittāni: 'citra it' (i., 64); 'sa indra*ḥ*' ||

120. || nau ||

'nau'-çabdaç cā 'kāra o bhavati | 'adhi sāno avye' (i., 529) || akāre? 'açvinā bṛihat' (ii., 1076) ||

iii., 7. 121. || 'to-shi' || || 6 ||

ida*m* ca rūpagrahaṇam | 'parīto shiñcatā'-yām (i., 512) ||

122. || °ho-rā° svo-ru° ||

'aha*ḥ* rātri*ḥ*' 'ahorātri*ḥ*'; 'sva*ḥ* ruhāṇā*ḥ*' 'svo ruhāṇā*ḥ*' ||

123. || rājane ca ||

'sva*ḥ*'-çabda o bhavati | 'suvar' (*stobha*) iti vārtraghne (?) |

124. || ubhayathā bhuvo 'mna ūdhar ava*ḥ* ||

'ubhayathā' nyāyo, yakāro repho vā | 'bhuva iti' 'bhuvar iti'; 'amna iti' 'amnar iti' 'ūdha iti' 'ūdhar iti'; 'ava iti' 'avar iti' | 'bhuvar iti daxiṇāgnim' (*in Ritual*) | vyāhṛitivarge ca (*stobha*) | 'amna evā 'varundhe' | 'amnar ity eva nirupyam' | 'ūdhar vā antarīxam' (M. Br. xxiv., 1) | 'ūdhar vā anuprajā*ḥ* prajāyaṇte' | chandasy ūdhar avaç ca bhavati: 'cakra*m* yad a°' (i., 331) 'mahi trī' (i., 192) 'brahma jajñānam' (i., 321) ca |

125. || saprakṛitir māse sam kṛikamoḥ ||

sa-'māse' sakāram āpadyate 'kṛikamoḥ' pratyayoḥ karotau kāmayatau ca | 'çreyaṣkāraḥ'; 'tejaskāraḥ'; 'yaçaskāraḥ' | kāme cai 'vam saprakṛitiḥ (çreyaskāmaḥ) || samāse? 'yaçaḥ kārayate'; 'varcaḥ kāmayate' | 'kṛikamoḥ'? ity 'ayaḥpālāḥ' |

126. || yaç cā 'tiçaye ||

'yaḥ'-çabdaḥ 'atiçaye' sakāram āpadyate | ayaskārāyate'; 'pāpīyaskārāyate'; 'vāshṭīyaskārāyate' (*sic*) | kāme cai 'vam yaḥçabdaḥ | 'yaḥ'? ity 'ayaskāmaḥ' |

127. || aṅge ca kmvyādau ||

'aṅge' ca pratyaye sakāram āpadyate kakāramakāravakārayakārādau aṅge | 'ajaskam'; 'payaskam'; 'yaçaskam'; 'tejaskam' | 'ayushmat'; 'sarpishmat'; 'jyotishmat' | 'ūrjasvatī'; 'payasvatī'; 'rajasvalā' | 'caturasyā'; 'çirasyā'; 'payasyā'; 'yaçasyā' ca | 'urasā'; 'payasā'; 'çirasā'; 'yaçasā' ||

128. || kautaskutādīnām ||

'kautaskutādīnām' ca sakāram āpadyate | 'kaskaḥ'; 'kautaskutaḥ'; 'putrādinyās putraḥ'; 'çiraspadam'; 'adhaspadam'; 'ayaspātram'; 'payaskāmaḥ'; 'ayaspiṇḍaḥ' rājño deçaḥ || 'putraḥ pituḥ'; 'pituḥ putraḥ' | 'putraḥ çunaḥ' 'çunasputraḥ' | 'çunaspatiḥ'; 'çunaskarṇaḥ' ṛishiḥ |

129. || parvaṇi sadyaskālā ||

'parvaṇi' sakāram āpadyate | 'sadyaskālā' paurṇamāsī; 'sadyaskālā' 'mavāsī | sadya*ḥ*kālam anyat |

130. || nāmino 'gḥoshe sāmarthye ||

'nāmina*ḥ*' paro visarjanīya*ḥ* 'aghoshe' pratyaye sakāram āpadyate 'sāmarthye' | yajur jyotir hari*ḥ* sarpir barhir dhanur vapur iti pūrvapadāny; ekam pramāṇa*m* vaxyāma*ḥ* | 'yajushkuṇḍam'; 'jyotishkuṇḍam'; 'çocishkeçam' (Ār. S. 56) || 'nāmina' iti? 'yaça*ḥ*pātram' | 'aghoshe'? 'jyotir gāyati' | 'saprakṛiti*ḥ*' (*s.* 125)? 'agni*ḥ* kuṇḍe' | 'samāse' (*s.* 125)? 'jyoti*ḥ* kule' | 'sāmarthye'? 'āhara tva*m* dhanu*ḥ*pāṇe' | || 7 ||

iii., 8. 131. || mithunākhye vā ||

'mithunākhye vā' bhavati paroshmāpatti*ḥ* | prakṛitibhāvasitibhāvā*ḥ* | pūrvayoge siçabde api hitāni trīṇy āyānti ||

132. || vigrahe ca ||

'vigrahe ca' vā bhavati | jyotishkuṇḍaprabhṛitīni |

133. || ni*ḥ* ||

'nishkṛitam' (i., 510); 'ni*ḥ*svāditam'; 'nishpītam'; 'nishvāditam' |

134. || du*ḥ* ||

'dushkṛitam'; 'du*ḥ*svāditam'; 'dushpītam' |

135. || asukhe khe ||

'asukhe' ca 'khe' pratyaye na sakāram āpadyate | 'du*ḥ*khā bubhuxā'; 'du*ḥ*khā pipāsā'; 'du*ḥ*kho ratha*ḥ*' |

kasmād 'asukhe'? 'du*ḥ*kham ida*m* çakaṭam'; 'pāpakam asya kham' |

136. || khyātau ca ||

'khyātau ca' pāpikāyā*m* na sakāram āpadyate | 'du*ḥ*khyātiç cā 'ya*m* vaidhateya*ḥ*'; 'pāpikā 'sya khyāti*ḥ*' |

137. || dvi*ḥ* ||

'dvishkṛitam'; 'dvishkhātam'; 'dvishpītam'; 'dvishpāṭitam' |

138. || tri*ḥ* ||

'trishkhātam'; 'trishkṛitam'; 'trishpītam'; trishpāṭitam |

139. || catu*ḥ* ||

'catushkṛitam'; 'catushkhātam'; 'catushpītam'; 'catushpāṭitam' |

140. || bahi*ḥ* ||

'bahishkṛitam'; 'bahishkhātam'; 'bahishpītam'; 'bahishpāṭitam' | || 8 ||

|| Iti tṛitīya*ḥ*[1] prapāṭhaka*ḥ* ||

1) A. dvitīya*ḥ*.

iv., 1. 141 || āvirādīnām karotau ||

C. 'āvir-ādīnām' ca 'karotau' pratyaye visarjanīyaḥ sakāram āpadyate: "āvishkṛitam", "prādushkṛitam", "tiraskṛitam", "namaskṛitam" | vibhaktiviçeshe ca |

142. || puraḥ ||

C. 'puraḥ'-çabdasya visarjanīyaḥ sakāram āpadyate: "puraskṛito brāhmaṇaḥ"; "puraskṛitā kanyā"; "puraskṛitam ṛiṇam niryātu"; "puraskṛito rathaḥ;" "prācurīkṛitā niryātā puraskṛitā vatsāḥ kumāraiḥ paripātyante; mṛigāç ca çvabhir uryākṛitarūpāḥ" iti (*sic*) ||

143. || aḍi ||

C. pādamardhīye pratyaye visarjanīyaḥ sakāram āpadyate: "oshadhīs kṛidhi"; "athā no vasyasas kṛidhi" (ii., 398); "sā çantātā mayas karad apa" (i., 102); "pra tavasas kṛitāni" (i., 78); "jyotish kṛṇoti" (i., 303); "jyotishkṛid asi" (Ār. S. 51) || 'karotāv' iti? "jyotiḥ paçyanti" (i., 20) | 'pādamardhīye'? "sahaḥ (ii., 301); sūnṛitāvataḥ" (i., 416) | "nṛibhir yataḥ" iti bhāshyam |

144. || iva ṛi ||

'iva'-liṅgāyām ṛici ṛikārapare 'ghoshe pratyaye visarjanīyaḥ sakāram āpadyate | 'jyotish kṛiṇoti' (i., 303); 'parishkṛiṇvan' (ii., 249)[1] || ivaliṅgāyām? 'sādhaḥ' (i., 217 'sādhaḥ kṛi°') prabhṛitīni |

1) *The* 'iva' *is found in both vv. in the word* 'divaḥ.'

ṛikārapare? 'diva*ḥ* kakutpati*ḥ* pṛithivyā*ḥ*' (i., 27) | pakāre viçesha*ḥ*: 'pu*m*sa*ḥ* kṛishṭīnām' (i., 78) ūshmasthānam ity uttarārtham ||

145. || ri khiḍi ||

rephapare pādopāntīye pratyaye visarjaṇīya*ḥ* sakāram āpadyate | 'mayas karat' (i., 102) | pādopāntīye? 'sūnṛitāvata*ḥ*' (i., 416) |

146. || pi ||

pakāre rephapare pādopāntīye pratyaye visarjanīya*ḥ* sakāram āpadyate | "aganma tamasas pāram" (*stobha*); 'avidāma tamasas pāre' (*stobha*); 'çṛiṇāhi viçvatas pari' (i., 95); 'divo antebhyas pari' (i., 367); 'diva*ḥ* sadobhyas pari' (i., 312); 'devo devebhyas pari' (ii., 109); 'cyāvayā sadas pari' (i., 298) || nivṛittāni: 'jāta*ḥ* pareṇa' (i., 90); 'dvisha*ḥ* pari' (i., 134); 'vasishṭha*ḥ* pari°' (i., 241); 'avyā vārai*ḥ* pari' (i., 519); 'vṛishā vrishṇa*ḥ* pari' (i., 531) | "aham id dhi [pitush pari" (i., 152) | asthād ity (*s.* 117) adhikāra*ḥ* |

147. || ṭhyadantyare ||

kaṇ-'ṭhya-dantya'-pa-'re' pakāre pratyaye visarjanīya*ḥ* sakāram āpadyate: 'brahmaṇas pate' (i., 139); 'brahmaṇas pate' (i., 48); 'ishas pate' (i., 579); 'iḍas pade' (i., 63); 'goshpade'; 'çavasas pati*ḥ*' (i., 248); 'mitrās pānti' (i., 206) || pakāre? 'soma*ḥ* kalaçe' (i., 557) | kaṇṭhyapare? 'viçve 'd agni*ḥ*' [pra° (i., 114); 'āya*m* gau*ḥ* [pri°' (Ar. S. 46); 'ushasa*ḥ*

[pṛi °' (ii., 227); 'uruḥ pṛithuḥ' | dantyapare? 'jyotiḥ paçyanti[1]' (i., 20); 'madhoḥ papānaḥ' (i., 294); 'induḥ pavishṭa' (i., 481); 'sutaḥ pavitram'; 'hiraṇyapāvāḥ pa°' (i., 564) | pādamardhīye? 'candramāḥ' (i., 417); 'anupratnāsaḥ'; 'viçvataḥ' (i., 393) ||

148. || ghe ṇaḥ ||

dīrghāxare pādatṛitīya eva visarjanīyaḥ sakāram āpadyate | 'divas pāyuḥ' (i., 39); 'mitrās pānti' (i., 206) || nivṛittāni: "(ban) dhuḥ pāvakaḥ" (i., 524); "yaḥ pātram" (i., 424); saptahe (Ār. G. i., 6, 12 —'narāḥ') |

149. || yaḥ ||

'yaḥ'-çabdasya visarjanīyaḥ sakāraṃ āpadyate | 'rāyas poshaṃ sahasriṇam'; 'rāyas poshaṃ kulāyinam'; 'rāyas poshṇa' (Ṛ. V. 125, 1) | bahulā bhavanti pañcanidhane kaçyapapucche (Ār. G. iii., 8, 10) | "nadyas pṛiṇanti"; "rāyas pūrdhi" (i., 346) || yaḥ-çabdaḥ? 'somaḥ pūshā' (i., 154); 'viçaḥ pūrvīḥ' (i., 328); 'yaḥ pātram' (i., 424) | kaṇṭhye viçeshaḥ |

150. || bhe sve māntasthī ||

sto-'bhe' pratyaye 'pi hra-'sve' 'ma'-kārā-'ntasthī' visarjanīyaḥ sakāram āpadyate | goshpade aṅgirasayoḥ (?); aṅgirasāṃ vratadvitīye (Ār. G. iii., 2, 4)[2]; jamadagnivrate (Ār. G. iii., 4, 5)[3]; paridhishu (Ār. G. App. ii. 10—iii. 5)[4] || nivṛittāni: patiliṅge

1) Ṛigveda: "tish pa".
2) "āyuḥ | indram" !?
3) "māḥ | iḍā"; "vāḥ iḍā" !?
4) "pṛithuḥ | ud u" !?

kīrtye hṛidaye (Ār. G. iii., 8, 5)[1] || makārāntasthī? devavrate (Ār. G. iii., 5, 6) | "abhi tvā çū°" (i., 233) vāgādau tu || || 1 ||

iv., 2. 151. || no 'shmapare ||

'no 'shmapare' visarjanīyo vikriyate | 'xapya*ḥ*' xapyādīni |

152. || pu*m* sparçe ||

pu*m*-kāra*ḥ* 'sparçe' pratyaye sakāram āpadyate | 'pu*m*skare'; 'pu*m*ç carati'; 'pu*m*s pra yam'; 'pu*m*s tatra'; 'pu*m*s pāre' | dvitīyeshu ca || aghoshe? 'pu*m* gāyati' | 'no 'shmapare'? 'pu*m*xuram'; 'pu*m*tsāruka*ḥ*' | padam iti le (*sic*) | pu*m*skaṭe*ḥ* | sahopadha iti padavikāro 'yam | 'sparçe'? 'pu*m*sāla*ḥ*' |

153. || no madhyamavarge ||

'na'-kāro 'madhyamavargīye' pratyaye sakāram āpadyate | 'bhavā*m*ç carati'; 'bhavā*m*sh ṭikā'; 'bhavā*m*s tatra' | dvitīyeshu ca | aghoshe | jayaty[2] anūshmapare? 'bhavānt surāṇām'; 'mahānt surāṇām' | madhyamavargīye? 'bhavān pare' |

154. || ṛikce ||

ārcikasya dvaidha*m* caçabda eva sakāram āpadyate | "cara*m*ç cara*m*s" (i., 64.) "tato jyāyā*m*ç ca" (Ār. S, 26) || nivṛittāni: 'ājigīsha*m* tam'(i., 372) 'jāna*ḥ* xaran'; 'niyāma*m* citram'; 'vajrin citram' || ārcika iti? setushāmni (Ār.G. i., 7,11) çukriyasamāpane(?) |

1) 'pati' *occurs here in* 'prajāpate'.

2) *Is this misplaced from the following example?*

155. || kānt sve ||

'kā*m*'chabda*ḥ* 'sve' pratyaye sakāram āpadyate | 'kā*m*skān ha jayati'; 'kā*m*skān nāçayati'; 'kā*m*skān āmantraye' | svara iti? 'kān kaṭē'; 'kān khanati'; 'kān pāre'; 'kān phalake' |

156. || lub ud esha sa sya[1] vyañjane ||

'lup'-yate udātta 'esha(sa)sya' ity eshā*m* 'vyañjane' pratyaye | "kvā 3 sya vṛishabha*ḥ*" (i., 142); "esha sya te" (i., 531); "esha sya dhārayā suta*ḥ*" (i., 584); "esha brahmā ya ṛitviya*ḥ*" (i., 438); "esha pra koçe" (i., 556); "sa no vasūni" (i., 190); "sa tva*m* na*ḥ*" (ii., 160) ete çabdā*ḥ* || "dvishas taradhyai" (i., 428) || 'udātta*ḥ*'? 'ut so deva*ḥ*' (i., 511) | vyañjane? "pra so agne" (i., 108) | sāmni ca sandhyagītam |

157. || nā 'npūrva*ḥ* ||

'nā 'npūrvo' lupyate | 'anesho gacchati'; 'anesho dhāvati' | anyūnātirikte 'ti vā |

158. || ya*ḥ* ||

'ya'-kāraç ca vyañjane pratyaye lupyate | 'mahā*m* hi sha*ḥ*' (i., 381)-prabhṛitīni | 'itthetar'-ādīny (i., 7) anunāsika*ḥ* | 'ça*m* yor abhi' (i., 33) | vyañjane? 'abodhy agni*ḥ*' (i., 73) |

159. || ramadhye ||

sva-'ramadhye' Naigir yakāra*m* (*s.* 110) lumpati | 'īṇ̃ inī' (i., 176 *sâm.*); '°taya indra°' (i., 249); 'agna

1) A. eshasya.

ā yāhi' (i., 1); 'sa indra' (i., 337) || svaramadhye? 'ache 'ty agni*ḥ*' (i., 447); 'pītaye' (i., 293) | vaikārika-grahaṇāt |

160. || vam eke ||

'va-'kāram apy 'eke' ācāryā lumpanti | 'hāvātrā'-dīni (i., 147 *b.*) | || 2 ||

iv., 3. 161. || ardha*m* vā ||

'ardha*m* vā' vakārayakārayor lumpanti |

162. || va*m* Naigir usthe[1] ||

'va'-kāra*m* Naigir 'usthe' lumpati | "ashṭā upari"; "kā upari" || vairāje (i., 398) pushpe (i., 565) ilāndādye (Ār. G. iii., 5, 1) purushavrate (Ār. G. iii., 6, 1) || 'usthe'? "°shṇav ā gahi" (i., 347) |

163. || no 'tau ||

'na' tv 'otau' lupyate tat | "acikrad"-āyām (i., 497 *sâman*—"hāv otu*ḥ*")

164. || at[2] paṭādīnām itau ||

'ac'-chabda*ḥ* 'paṭādīnām itau' pratyaye lupyate | 'paṭ iti'; 'mras iti'; 'dras iti' |

165. || do 'bhyāse ||

'da'-kāra*ḥ* 'abhyāse' lupyate | 'paṭatpaṭe 'ti'; 'drasaddrase 'ti'; 'mrasanmrase 'ti' |

166. || pṛishodarādīnām ||

'pṛishodarādīnā*m*' ca dakāro lupyate | 'pṛishodare'; 'pṛishādānam' |

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1) B. ukthye.

2) A. atva° *and* utpa°. B. atyachṭā°.

167. || ud sthāstambhoḥ ||

'ut'-pūrvayoḥ 'sthāstambhayoḥ' ādir lupyate | 'utthitā; 'utthāsyati'; 'utthānikām utthambhayati'; 'çakaṭam utthambhitā' evampūrvaḥ | 'vidyut sthitā'; 'vidyut sthambhitā'; 'vidyut sthambhayati |

168. || tulye ||

'tulye sthāne lupyate | ātharvaṇe (Ār. G. i., 2, 9); "devaṁ vahanti" (i., 25?) "°shaṁ to° (ii., 346)"; "imās ta indra" (i., 187); vittādīni | punaḥ punaḥ prasaṅgaç ca | "ta ohaiḥ" (i., 434); "yāv āhuḥ" (i., 361) | 'tulya' iti? "surūpa it" (i., 277) |

169. || rāt sthājare ||

sva-'rād' dvaidham antaḥsthājapare varṇe pratyaye lupyate | 'na vedyam' (i., 5!); 'abodhyā'-dīni (i., 73) | svarād iti? nivṛittyartham | antaḥsthājapare varṇe? acchādīni | "viçva nva°" (*st.*) | 'apadāntaḥ"? "°dughāṁ hu°" (i., 295) |

170. || raḥ ||

rephaç ca tulyasthāne lupyate | 'yuktā vahnī ra°' (i., 149); "barhī raçanābhiḥ' (i., 523); 'vṛishā harī rāje°'(i., 562) | rapūrvayoç ca dīrghatvam || **3** ||

iv., 4. 171. || soshmaṇa[1] ūshmā ||

'soshmaṇaç' ca 'ūshmā' tulyasthāne lupyate | "sakhyaṁ te" (i., 324); "achā naptre" (i., 21); "dūḍhyam" (i., 113); "abodhy"-ādīni (i., 73) || tulya iti? "vibhāvaso" (i., 86) |

1) B. soshmāṇa.

172. || tṛitīyaḥ paraguṇam ||

'tṛitīyaḥ paraguṇam' āpadyate | vāco vrate (Ār. G. iii., 1, 1-2); "aṣṭu çraushaṭ pu°"(i., 461); "yat somam" (i., 384) "nu çravа ādya" | 'aghoshe' iti? "tad vo gāya" (i., 115) | 'tṛitīya' iti? "bhavān pāre" |

173. || antye ||

'antye' ca pratyaye tṛitīyo 'ntyam evā 'padyate | "udag nyag vā" (i., 279); "baṇ mahān" (i., 276); "havyavāḍ na sumadrathaḥ" (i., 447); "vyakhyan mahisho divam" (ii., 725) |

174. || dantyāc chaç cham ||

'dantyāt' paraḥ 'ça'-kāraḥ 'cha'-kāram āpadyate | "aurvabhṛiguvac (chucim"—i., 18); "citra ic chiçoḥ" (i., 64); "yac chakrā 'si" (i., 264); "yac chixasi" (i., 296); "yasya tyac cham°" (i., 392); "divi saṁ chukra" (i., 83); "maghavaṁ chagdhi" (i., 274) || 'dantyād' iti? "anu çūra" (i., 253) |

175. || calamodayam[1] eke ||

evamudayaṁ çakāram 'eke' icchanti kurvanti | "nai 'nāṁç co 'ta viçlokānt san naçati çmaçrūṇi" iti pratyayāḥ (*sic!*) |

176. || tṛitīyād dhaç caturtham ||

'tṛitīyāt' paro 'ha'-kāraç 'caturthaṃ' āpadyate | 'ekeshām' ity adhikāro, na Naigeḥ | 'vaṇik harati', 'vaṇig gharati'; 'shaṭ harati', 'shaḍ ḍharati'; 'trishṭup harati', 'trishṭub bharati' iti |

1) B. calamano°.

177. || ūshmā sthānam ||

'ūshmā' ca parasa-'sthānam' āpadyate | "diva*ḥ* kakutpati*ḥ*" (i., 27); "ushasaç citram" (i., 40); 'ushṭrādīni'; "agnis tigmena" (i., 22); "°pati*ḥ* pṛi°" (i., 27); "niç çaçā" (i., 410); "agnis samidhā[1])" (i., 73); "dushvapnyam" (i., 141) |

178. || dantyam madhyamavargīye ||

'dantya'-vṛitti parasasthānam āpadyate 'madhyamavargīye' pratyaye | 'aurvabhṛigu'-(i., 18) prabhṛitīni | "paçyañ janmāni" (Ṛv. 50, 7); "yaj jāyathā*ḥ*" (ii., 777); "bhavāñ jayati"; "taj jayati"; cara*mç* caran" (i., 64 *s.*); suçcandrāçcaryādīni (ii., 373-4) | 'dantyam'? 'vaṇik carati' | 'madhyamavargīye'? 'bhavān pare' |

179. || ṣlo*ḥ* ||

'ça'-kāra-'la'-kārayo*ḥ* pratyayo*ḥ* parasthānam āpadyate | 'tacchloka*ḥ*'; 'ṛikçloka*ḥ*'; 'parshacchloka*ḥ*'; 'bhavā*m* lunātī' 'ti |

180. || mo sandhya*ḥ* ||

'ma'-kāraç ca 'sandhya*ḥ*' parasthānam āpadyate | "tvā*m* kāshṭhā°" (i., 234); "°va*m* go-ṛijīkam" (i., 313); "°ni ghṛitava*m*ti roha" (i., 532); "udaka*m* nayantam"; "agni*m* dūtam" (i., 3); "ta*m* te madam" (i., 383) | 'sandhya*ḥ*' iti? trishṭubh makāre |

1) *Benfey's edition (following N. Indian MSS.) has* °ni*ḥ* ça° *and* °°ni*ḥ* sa°°.

181. || raṇam api sthāyām ||

ka-'raṇam apy' anta*ḥ*-'sthāyām' āpadyate | "kṛivi*m* yathā" (i., 214); "pra voca*m* yāni" (Ār. S. 28); gharmarocane (Ār. G. *App.* 2, 9—"ud ya*m* lokān"-"imā*m* lokān"); "preshṭha*m* va*ḥ*" (i., 5)—prabhṛitīni | "tvām viprāsa*ḥ*" (i., 42) |

182. || anusvāram eke ||

'anusvāra*m*' ca 'eke' ācāryā manyante | "preshṭha*m* va*ḥ*"-(i., 5) prabhṛitīni |

183. || rephoshmasu ||

'rephoshmasu' anusvāram āpadyate | "soma*m* rā°" (i., 91); "vishṇu*m* sūryam" (i., 91); "jetāra*m* ho°" (i., 283); "ubhaya*m* çṛi°" (i., 290) |

184. || hi namapare ca tatparam ||

'ha'-kāre'na(ma)'-kāre'pare ca tatparam' āpadyate yatpara*ḥ* sa hakāro bhavatī 'ti | "mṛiṇa hnute kṛipāgnavatī" 'ti (*sic!*—'kin hnute'; 'kim hmalayati'?) |

|| 4 ||

iv., 5. 185. || vyavaḍhāno 'ṇṭyavikāre ||

'vyavadhāna*ḥ*' anusvaro bhavati 'antyavikāre' | "ṛitū*m*r anu" (i., 229); "cara*m*ç caran" (i., 64 *sâm.*); "kā*m*skān"-prabhṛitīnām | antyavikāre? 'mayaskāra'-'tvā*m*-kāshṭhā°'-(i., 234) prabhṛitīnām | 'rephoshmasu' ity adhikāra*ḥ* |

186. || antyāt prathamo 'ghoshe ||

'antyāt' para*ḥ* 'prathamo' vyavadhīyate 'aghoshe' pratyaye | "pratyaṅk çete"; "pratyaṅk shaṇḍe";

"pratyaṅk sāre" | "gā*m* çete"; "gā*m* shaṇḍe"; "gā*m* sādheyām" cā 'nyāni |

187. || nāt si ||

'na'-kārāt 'si' pratyaye takāro vyavadhīyate | "tilānt sāyī"; "bhavānt sāyī"; "mahānt sāyī"; "mahānt samudra*ḥ*" (i., 429); "harivānt sutānām" (i., 226); "ketūnt[1] sam" (Ār. S. 24) |

188. || dāntam eke ||

dam pūrvarūpa*m* si pratyaye dakāro vyavadhīyate | "shaṭ tsā bhojayati"; "shaṭtsv itam"; "shaṭtsv iti kāyina*ḥ*" || prakṛityā Naīgi*ḥ* |

189. || sa sa*m* karotau ||

sam pūrvarūpa*m* karotau pratyaye sakāro vyavadhīyate | 'sa*m*skaroti'; 'sa*m*skartā'; 'sa*m*skarishye' ity uktam | viçeshe ca |

190. || aṅgavyavāye cā 'ṅgapara*ḥ* ||

'aṅgavyavāye' ca' aṅgāt paro bhavati sakāra*ḥ* | 'sam-akarot' 'samaskarot'; 'sam-akurutām' 'samaskurutām'; 'sam-akārshīt' 'samaskārshīt'; 'sam-cikīrshati' 'sañcikīrshati' |

191. || kṛi[2] cakāram asvaya*m* drishṭe ||

'kṛi cakāram' āpadyate 'asvaya*m* dṛishṭe'; 'sañcakru*ḥ*' 'sañcaskru*ḥ*'; 'sañcakre' 'sañcaskre'; 'sañcakrāte' 'sañcaskrāte'; 'sañcakrire' 'sañcaskrire' |

1) "ketūn sam" *ed. Goldschmidt and Fortunatof.*

2) B. ṛi.

192. || pary upari[1] bhūshaṇaprācuryavākyeshu ||

'pari upari' iti pūrvarūpe sakāro vyvadhīyate 'bhūshaṇaprācuryavākyeshu'|'parishkṛitam brāhmaṇam upaskāra*m* jalpati' | 'parikṛitam' 'upakṛitam' anyat |

193. || ava maryādāvarcaskayo*ḥ*[2] ||

'ava' iti pūrvarūpa*m* sakāro vyavadhīyate 'maryādāvarcaskayo*ḥ*' | "avaskāram ayam brāhmaṇo 'smatto maryādām badhnīte" |

194. || pāra parvate ||

'pāra' iti pūrvarūpa*m* sakāro vyavadhīyate 'parvate' | "pāraskara*ḥ* parvata*ḥ*" | "pārakaro" 'nya*ḥ* | || 5 ||

195. || apa rathe ||

'apa' iti pūrvarūpa*m* sakāro vyavadhīyate 'rathe' | "apaskaro nāma ratha*ḥ*"; "apakaro" 'nya*ḥ* |

196. || kiratāv adhyātmam ||

'kiratau' dhātau pratyaye sakāro vyavadhīyate 'adhyātmam' | "apaskirate yamaç ca 'rshabhaç ca" | kasmāt? "apakaro" 'nya*ḥ* |

197. || upa prati hi*m*sāyām ||

'upa' 'prati' iti pūrvarūpe sakāro vyavadhīyate 'hi*m*sāyām' | "apaskirasva pā*m*su mushṭinā!"; "pratiskirasva bhasmam mushṭinā!" | 'hi*m*sāyām'? 'upakira gavām' 'pratikira pariravām' |

1) B. upa.

2) B. varcaskaraya*ḥ*.

198. || vi çakunau ||

'vi' iti pūrvarūpa*m* sakāro vyavadhīyate 'çakunau' | "vishkirā nāma çakunā*ḥ*"; 'vikirā' ity anyā*ḥ* |

199. || kustumburujātiḥ ||

jātir iti? 'kutumburu*ḥ*' |

200. || āspadam āsthāyām ||

'āspadam' iti sakāro vyavadhīyate 'āsthāyām' | "āspada*m* labdhvā gāvo brāhmaṇāç ca" | kasmād āsthāyām? "kṛicchram āpadam āpannā brahmadvisha*ḥ*" |

201. || aparasparam sātatye ||

'aparasparam' iti sakāro vyavadhīyate 'sātatye' | "aparaspara*m* dhāvanti, bhuñjate, tsaranti" | 'sātatye' kasmāt? "aparapadam brūhi!" |

202. || praskaṇva ṛishiḥ ||

'pra' iti sakāro vyavadhīyate kaṇva ṛishau | prakaṇvo 'nya*ḥ* |

203. || goshpadam udakamāne ||

. . . . . .

204. || agoshpadam anācarite ||

'agoshpadam' iti sakāro vyavadhīyate 'anācarite' | "agoshpadam ayam brāhmaṇa*ḥ* pānāgāra*m* sevate" | agopadam anyat | || 6 ||

iv., 7. 205. || āçcaryam anitye ||

'āçcaryam' iti sakāro vyavadhīyate 'anitye' cet | "āçcaryapada*m* ya*m* dadyāt sarvatrai 'va anityam" | "ācāryam brūhi" 'ti |

206. || āskrā āskrabho vishphuliṅgā*ḥ* ||

"āskrā*ḥ* pacata vāhasa*ḥ*" ity āmnāya*ḥ* | "āskrabha ivā 'smadbhayena vishphuliṅgā*ḥ*" |

207. || samāsa ṛixu candre ||

['candre'] pratyaye | 'su' 'candra*ḥ*'; 'suçcandra*ḥ*' (ii., 373—suçcandra) | 'puruçcandra*ḥ*' (ii., 1010); 'hariçcandra*ḥ*' (ii., 659) | 'samāse'? "sadā candrair yāti" (i., 277) | kasmād 'ṛixu'? "sucandrā paurṇamāsī" |

208. || kāstīrājastunde nagare ||

..... tundanāmanagare | kasmān 'nagare'? 'kātīragāminyajatundā'-dīni |

209. || nadī rathasyā[1] ||

'nadī rathasyā' nāma | kasmāt? 'nadīrathayā' |

210. || maskaro veṇu*ḥ*[2] ||

makaro 'nya*ḥ* |

211. || taskara(*ḥ*)stena*ḥ* ||

takaro 'nya*ḥ* |

1) A., B. °syā*ḥ*. *The St. Petersburg W. B. suggests* °spā *as the correct reading.*

2) A. vaiṇu*ḥ*.

212. || dīrgham bhāshāyām prāpa vṛiṇotau samvaraṇe ||

'dīrgham' āpadyate 'bhāshāyām' 'pra apa' ity etau çabdau dhātau 'vṛiṇotau' pratyaye 'samvaraṇe' | 'pra' 'vṛiṇute', 'prāvṛiṇute'; 'apa' 'vṛiṇute', 'apāvṛiṇute' || 'samvaraṇe' kasmāt? 'prāvṛiṇute ṛitvijam'; 'apavṛiṇute' |

213. || accha vadateḥ ||

'accha' ity asyā 'nto dīrghībhavati 'vadatau' pratyaye | 'accha' 'vadate', 'acchāvadate'; 'accha' 'vadishyati', 'acchāvadishyati' | samprati ca kṛite cai 'vam | 'vadateḥ' kasmāt? 'āgacchato 'cchagamishyatī' 'ti |

214. || samāse girau peshaṇagopavatsakayavāñjanabhañjanānām ||

'samāse girau' pratyaye eteshām anto dīrghībhavati | 'peshuṇagiriḥ' 'peshuṇāgiriḥ'; 'gopagiriḥ' gopāgiriḥ'; 'vatsakagiriḥ' 'vatsakāgiriḥ'; 'yavagiriḥ' 'yavāgiriḥ'; 'añjanagiriḥ' 'añjanāgiriḥ'; 'bhañjanagiriḥ' 'bhañjanāgiriḥ' |

|| Ity ṛiktantre caturthaḥ[1] prapāṭhakaḥ || || 7 ||

1) A. tṛitīyaḥ.

v., 1. 215. || karṇasya çṛiṅge ||

'karṇa' ity'asyā 'nto dīrghībhavati 'çṛiṅge' pratyaye | 'karṇaçṛiṅge baddhāḥ'; 'karṇa-çriṅge' 'karṇāçṛiṅge' |

216. vṛishasya kapimodanīdarbharaveshu ||

'vṛisha' ity asyā 'nto dīrghībhavati 'kapimodanīdarbharaveshu' pratyayeshu | 'vṛisha-kapiḥ' 'vṛishākapiḥ' (Ṛ. V. 912); 'vṛisha-modanī' 'vṛishāmodanī'; 'vrisha-darbhaḥ' 'vṛishādarbhaḥ'; 'vṛisha-ravaḥ' 'vṛishāravaḥ' (Ṛ. V. 972, 2) |

217. || karṇe plīhāṅkuçakuṇḍaloparishṭādhyaxatabāṇānām ||

'karṇe' ca pratyaye eteshām anto dīrghībhavati | 'pliha-karṇī' 'plīhākarṇī'; 'aṅkuça-karṇī', 'aṅkuçākarṇī'; 'kuṇḍala-karṇī', 'kuṇḍalākarṇī'; 'uparishṭakarṇī', 'uparishṭākarṇī'; 'adhi-karṇī' 'adhīkarṇī'; 'axata-karṇī' 'axatākarṇī'; 'bāṇa-karṇī' 'bāṇākarṇī' |

218. || viçvasya naravasurāṭsu ||

'viçva' ity asyā' 'nto dīrghībhavati 'naravasurāṭsu' pratyayeshu | 'viçva-naraḥ' 'viçvānaraḥ' (i., 364[1]); 'viçva-vasuḥ' 'viçvāvasuḥ' (Ṛ. V. 965, 5); 'viçva-rāṭ' 'viçvārāṭ' |

219. || mitra ṛishau ||

'mitre' ca pratyaye yat prakṛitam 'ṛishau' dīrghībhavati | 'viçva-mitraḥ', 'viçvāmitraḥ' (Ṛ.V. 287) || kasmād 'ṛishau'? 'viçvamitra eva' |

1) *Only in the Genitive*—°sya.

220. || çvavitpadavarāhakarṇadantadamshṭreshv asamprati cet ||

eteshu ca pratyayeshu yat prakṛita*m* 'çva' ity asyā 'nto dīrghībhavati | 'çvavit', 'çvāvit'; 'çvapada*ḥ*', 'çvāpada*ḥ* (Ṛ. V. 842, 6); 'çvavarāha*ḥ*', 'çvāvarāha*ḥ*'; 'varāhakarṇa*ḥ*'; 'çvakarṇa*ḥ*', 'çvākarṇa*ḥ*'; 'karṇadanta*ḥ*'; 'çvadanta*ḥ*', 'çvādanta*ḥ*'; 'dantada*m*shṭra*ḥ*'; 'çvāda*m*shṭra*ḥ*' |

221. || sarvanāmno dṛiçi ||

'sarvanāmnām' anto dīrghībhavati 'dṛiçi' pratyaye | 'ki-dṛiçī', 'kīdṛiçī'; 'yadṛiçī', 'yādṛiçī'; 'idṛiçī', 'īdṛiçī' (ii., 204—°çe); 'asmadṛiçi', 'asmādṛiçī'; 'yushmadṛiçi', 'yushmādṛiçi' | īdṛiçeshv iti vā |

222. || uxa vehaṭī ||

'uxa' ity asyā 'nto dīrghībhavati 'vehatī' pratyaye | 'uxa-vehatī', 'uxāvehatī' | vehatī 'ti? uxavehā cai 'va |

223. || upa nakhe ||

'upa' ity asyā 'nto dīrghībhavati 'nakhe' pratyaye | 'upa-nakha*ḥ*', 'upānakha*ḥ*' roga*ḥ* | kasmad 'roga*ḥ*'? 'upanakha*m* chindhī' 'ti |

224. || sāṅgena ca samāgame ||

sāṅgasamāgame ca pratyaye pūrvavad anto dīrghībhavati | 'hastahasti', 'hastāhastī'; mukhamukhī', 'mukhāmukhī'; 'keçakeçī', 'keçākeçī'; 'daṇḍadaṇḍī', 'daṇḍādaṇḍī' || 1 ||

v., 2. 225. || ashṭa ||

'ashṭa' ity asyā 'nto dīrghībhavati | 'ashṭāpadam' (Ṛ. V. 164, 41—'ashṭāpadī'); 'ashṭākapālam'; (Ait. Br. i., 1) 'ashṭāçaphāḥ paçavaḥ' (Tal. Up. Br. i., 1, 1); 'ashṭābhyo hiṁkaroti' iti ca tāṇḍīye (ii., 1, 1).

226. || prāk çatāc ca[1] ||

yat prakṛitam 'ashṭa' anto dīrghībhavati | 'ashṭadaça', 'ashṭādaca'; 'ashṭa-viṁçatiḥ', 'ashṭāviṁçatiḥ'; 'ashṭa-triṁçat', 'ashṭātriṁçat' | 'prāk çatāt' iti kim? 'ashṭaçatam', 'ashṭasahasram' | ābhāvam eke dviçabdasya |

227. || padagoyuktadantaçālīye ca tīrthe ||

eteshu ca pratyayeshu yat prakṛitam 'ashṭa' anto dīrghībhavati | 'ashṭapadam', 'ashṭāpadam' | padagoyuktaḥ: 'ashṭagoyuktam', 'ashṭāgoyuktam' | goyuktadantam: 'ashṭadantam', 'ashṭādantam' | dantaçālīyam: 'ashṭaçālīyam', 'ashṭāçālīyaṁ' ca tīrtham |

228. || nāmnāṁ shāḍi ||

'nāmnām' anto dīrghībhavati 'shāḍ' iti pratyaye | 'yavashāṭ', 'yavāshāṭ'; 'jalashāṭ', 'jalāshāṭ'; 'turashāṭ', 'turāshāṭ' (ii., 304) |

229. || vane tryaxaraprabhṛitīnām prācyabharatasaṅjñā cet ||

nāmnām anto dīrghībhavati | 'aulupavanam', 'aulupāvanam'; 'miçrakavanam', 'miçrakāvanam'; 'rehakavanam', 'rehakāvanam'; 'sundaravanam',

1) *om.* B.

'sundarāvanam'; 'kaçyapavanam', 'kaçyapāvanam' | tryaxaraprabhṛitīnām anyathā: 'āmravanam'; 'āçravaṇam'; 'ixuvaṇam'; 'çaravaṇam'; çītavanam' | 'asamprati' iti? 'nyagrodhavanam'; 'panasavanam' | prācyabharatasañjñā cet? 'citrarathavanam'; 'çataçākhavanam' | kaṭāhavatanīyakapilolāntānām gurulaghutulyānām iti vācyam |

230. || upasargasya dhātāv ekāxare nāmabhūte ||

'upasargasyā' 'nto dīrghībhavati 'dhātāv ekāxare nāmabhūte' pratyaye | 'upanat', 'upānat'; 'upavṛit', 'upāvṛit'; 'pravṛit', 'prāvṛit'; 'nivṛit', 'nīvṛit' |

231. || dvyaxare gurvādāv akārāṅge ||

'dvyaxare' dhātau pratyaye dīrghībhavati 'gurvādāv akārāṅge' | 'nivartta*ḥ*', 'nīvartta*ḥ*'; 'abhivartta*ḥ*', 'abhīvartta*ḥ*': 'parivartta*ḥ*', 'parīvarttah'; 'parivāpa*ḥ*', 'parīvāpa*ḥ*'; 'parivāra*ḥ*', 'parīvāra*ḥ*'; 'prakāra*ḥ*', 'prākāra*ḥ*' || upasargānta iti? 'ghoshavāha*ḥ*', 'māshavāha*ḥ*', 'tilavāha*ḥ*' | 'dhātau'? 'suçāla*ḥ*', 'viçāla*ḥ*', 'upaçāla*ḥ*' | 'dvyaxare'? 'parivāhaka*ḥ*', 'paricāraka*ḥ*', 'parivāpaka*ḥ*' | 'gurvādau'? 'prataraḥ', 'pracara*ḥ*' |

232. || pra dantyādau sādasūdasaṅgaseneshu ||

eteshu ca pratyayeshu yat prakṛitam 'pra' ity asyā 'nto dīrghībhavati | 'prasāda*ḥ*', 'prāsāda*ḥ*'; 'prasūda*ḥ*', 'prāsūda*ḥ*'; 'prasaṅga*ḥ*', 'prāsaṅga*ḥ*'; 'prasena*ḥ*', 'prāsena*ḥ*' | nivartante pradīpaprasekapradānapravāhā*ḥ* |

48664

233. || na satvabhāva[1]) luḍite ca ||

'na satvabhāve luḍite ca' dīrghībhavati | 'prāsādo devatānām'; 'prāsādo gurūṇām'; 'prasāda*ḥ* surāyā*ḥ*'; 'prasādo mṛittikāyā*ḥ*' |

234. || nishṭhāyām it tādau ||

'nishṭhāyām i'-kāro dīrghībhavati 'ta'-kārādau dhātau pratyaye | 'nīttā', 'vīttā', 'parīttā' || nishṭhāyām? 'nidīyate'; 'vidīyate'; 'paridīyate' |

235. || uva kāçe darçane ||

'u-va'-kārasya dīrghībhavati 'kāçe darçane' pratyaye | 'avanukāçate', 'avanūkāçate'; 'pratikāçate'; 'pratīkāçate rātryām etat' | 'darçane' kasmāt? 'pratikāçā*m* gacchā 'nukāçānī' 'ti vā | || **2** ||

v., **3.** 236. || yugma*m* ghu ||

la-'ghu' dīrghībhavati | pādasye 'ty adhikāra*ḥ* | 'evā hy asi' (i., 232) trir etasyām | 'evā hi vīra*ḥ*' (i., 385); simāyām (Ár.G. *App.* iv., Mahānāmnī, 3) purīshapadeshu ("evā hi" *in* 12) ca; "arcā devā°" (i., 88); "yojā nv indra" (i., 415); "bodhā sto°" (ii., 879); "yenā navagvā" (ii., 289); "tenā pavasvā 'ndhasā" (i., 470); "adhā hy agne" (ii., 1126); "adhā sma" (ii., 568[2]); "raxā ṇa*ḥ*" (i., 24); "çixā ṇa*ḥ*" (i., 259); "yuñxvā hi" (i., 25); "vetthā hi" (i., 396); "pibā supūrṇam" (i., 124); "pibā sutasya" (i., 239); "pibā somam" (i., 229); "bhavā na*ḥ* sadhamādye" (i., 260) "rāsvā ca na*ḥ*" (i., 43); "matsvā na indra" (i., 239); "di-

1) B. sana°. 2) *The text has* adha.

shṭā deva*ḥ*" (?); "acchā naptre" (i., 21); "acchā vīram" (i., 56); "acchā koçam" (i., 514); "acchā barhī raçanābhi*ḥ*" (i., 523); "devam acchā" (i., 563); "°trās pānti"(i., 206—'ghā'); "hatā makham"(i., 553) | 'yugmam' iti? "maghava*m* chagdhi" (i., 274) | 'laghu' iti? "pañca xitī°"—(i., 262) prābhṛitīnām | nityasa*m*yoge vā 'bhīshṭyā grahaṇam ||

237. || u ghor ghuni ghoshādi*ḥ* ||

'u'-kārasya dvaidha*m* 'ghoshādir' eva dīrghībhavati la-'gho*ḥ*' paro la-'ghuni' pratyaye | 'yugma*m* laghu' (*s.* 236) ity adhikāra*ḥ* | "tam ū çucim" (Ār. S. 23); "arushasya nū maha*ḥ*" (Ār. S. 25); "purū cid arṇavān" (i., 340); "purū nṛishūta*ḥ*" (i., 279) || nivṛittāni: 'anu mātaram'; "ā sīdatu—" (i., 535) prabhṛitīnām | "madhudughe" (i. 378) samāsatvāt | 'asuriṇam' || 'ghoshāder' ity adhikāro | varshiṇy anūpasargo na |

238. || i ||

'i'-kārasya dvaidha*m* ghoshāder eva dīrghībhavati lagho*ḥ* pare laghuni pratyaye | 'yugma*m* laghu' (*s.* 236) ity adhikāra*ḥ* | ābhāvam pādādau ca | "çrudhī havam" (i., 346); "vyaçnuhī madam" (i., 161); "carshaṇīdhṛi°" (i., 374); "yadī vahanti" (i., 356); "çṛiṇuhī gira*ḥ*" (ii., 594); "kṛiṇuhī na indra" (i., 455); "taxad yadī" (i. 537) || "adhi yad asmin" (i., 539) upasargo na || nivṛittāni: "divi sa*m* chukra*ḥ*" (i., 83); "divi sadbhū°" (i., 467); "havya*m*

vahasi" (i., 46); "gaur dhayati" (i., 149); "mitro nayati" (i., 218); "mayi varcaḥ" (Ār. S. 18) |

239. || soshmi dantye xe ||

'soshmi'-kāro 'dantye a-'xa'-re pade pratyaye dīrghībhavati | "viddhī tvā3 'sya" (i., 132); "kṛidhī naḥ" (i., 479, Ār. S. 41); "abhī shataḥ" (i., 309); "abhī shu ṇaḥ" (ii., 34); "abhī no vā°" (i., 549) | 'soshmi' iti? 'divi sad'-axare (i., 83); "abhi devāṁ ayāsyaḥ" (?); "abhi somāsaḥ" (i., 518) | 'dantye'? "abhi vo vīram" (i., 265); "abhi tyam" (i., 376) | nityasaṁyoge |

240. || kaṇṭhye ||

kaṇṭhini dantye dīrghībhavati | "abhī shata" (i., 309); "abhī shyāma" (i., 336); "abhī navaṁ te" (i., 550) | 'dantye'? "abhi vatsam" (ii., 541) | 'kaṇṭhye'? "abhi tripṛishṭham" (i., 528) |

241. || vyādeḥ ||

tāla-'vyāder' axarasya dantye pratyaye dvaidhaṁ kaṇṭhye ca dīrghībhavati | axare vā pade pratyaye | "acchā naptre" (i., 21); "yojā nv indra" (i., 415) || nivṛittāni: "accha sutāḥ" (i., 566); daça dhīraṣya" (i., 538); "divaṁya ya di°" (i., 348) | arcādo (ḥ) paratvāt samāne vā |

242. || xam axi ||

axarasya padasya dvaidham axare vā pare pratyaye dīrghībhavati avakāre | "yuyotanā naḥ"

(i., 397); "para ū ta ekam" (i., 65); "adyā de°" (i., 40); sunītho ghā" (i., 206); 'gāvaç cid ghā sa°" (i., 404); "ghā tam" (i., 424); "adyā ma°" (i., 325); "ā tū na indra xumantam" (i., 167); "ā tū na indra vṛitrahan" (i., 181); "ehy ū shu" (i., 7); "çagdhy ū 3 shu" (i., 253); "pary ū shu" (i., 428); tam ū shu" (i., 332) | avakāre? "tyam u vaḥ" (i., 357); "vīdā gātum" (Mahānāmnī, 1); "devā yajñam" (i., 56); "pra na indo" (i., 509) | 'yugmam' ity adhikāraḥ | "ataptatanūr na" (i., 565) |

243. || tṛitīyam ||

'tṛitīyam' cā 'xare pade pratyaye dīrghībhavati | "īḍishvā hi" (i., 103); "ūrdhva ū shu" (i., 57); "imam ū shu" (i., 28); "stusha ū shu" (i., 390); "vayam ghā te" (i., 230) | "atrā ha goḥ" (ii., 265) | 'hrasvād' ity adhikāre: "etam u tyam" (ii., 431. 621) | 'laghu' ity adhikāraḥ: "ukthaṁ ca na" (i., 225) | "ayam u te" (i., 183) bhāshyam |

244. || yatau ||

'yatau' ca dīrghībhavataḥ | tṛitīyam ity adhikāraḥ | "yāvayā" (i., 266); "cyāvayā" (i., 298); "ā gantā" (i., 401); "ā sotā" (i., 580); "parvatā" (?); "ā tv etā" (i., 164) || nivṛittāni: "kṛiṇotana" (i., 395); "yuyotana[1]" (i., 397); "sunota" (i., 285); "somaṁ hinota" (i., 535); "saccta" (i., 19); "ā dhāvata" (i., 123); "dānāya" (ii., 668); "bhagāya" (i., 427) | 'hrasvād' ity adhikāraḥ |

1) *Benfey has* °nā.

245. || shmiṇor dvivataḥ ||

'dvivataḥ' parasya dvaidham 'ūshmiṇyor' pratyayor dīrghībhavati | 'yugmam' (*s.* 236) 'yatau' (*s.* 244) ity adhikāraḥ | "gūrdhayā" (i., 109); "drāvayā" (i., 308); "mahatā" (Ṛ. V. 32, 5); "ā juhotā" (i., 63); "bharatā" (i., 98); "arcatā[1]" (i., 362); "°to shiñcatā" (i., 512) || nivrittāni: "tṛitīyena" (i., 65) "yā indra" (i., 254); "aram gamāya" (i., 352); "vi yanty asurāya" (i., 551); sammīlye (Ār. G. i., 7, 4, ācchā); "°ā dhāvata[2]" (ii., 676); "somam hinota" (i., 535); "amīmadanta" (i., 415); "asishyadanta" (i., 563); "sthavirāya taxuḥ" (i., 322) | 'hrasvād' ity adhikāraḥ; "vṛishabhā sute" (i., 161) | soshmiviçeshāt || "janayata" (i., 72) bhāshyam | || 3 ||

v., 4. 246. || ṇi ||

'ṇa'-kāriṇi pāde dīrghībhavati | "indram it stotā" (i., 242); "(abhi) madatā" (i., 376); "saptā nūshata" (i., 577) || 'shmiṇoḥ'? "°rād id vade" (?)

247. || nīcasya cu prathame ||

'nīcasya' padasya dvyaxarasya dvaidham varga-'prathame' pratyaye dīrghībhavati | "vahā tvam" (i., 40); "bhajā tvam"; "pūrṇam indra (yojā)" (i., 424) || nivṛittāni: "ubja ratham iva"; "yahvā iva" (i., 73); "indram accha" (i., 566); "jarābodha" (Ṛ. V. 27, 10); "vajrahasta" (Ār. S. 1) samāsatvāt |

1) *Text*: arcata. 2) *do.* °tā.,

'yugmam' (*s.* 236) 'ṇa'-çabdiny (*s.* 246) axare ve 'ty adhikāra*ḥ* | "indra*m* (it) stotā" (i., 242); "ā tū" (i., 167) |

248. || ma ||

'ma'-çabdo dīrghībhavati | "simā purū" (i., 279); "janimā vivakti" (i., 524); "sushumā hi.te" (i., 191) | laghumadhye: 'brahma-jajñā'-dīni (i., 321) |

249. || tam ||

'ta*m*'-liṅgāyā*m* ca 'rci 'ma'-çabdo dīrghībhavati | "rarimā te" (i., 124); "sahyāmā[1]) tvo°" (i., 316); "jagṛihmā te" (i., 317); "vidmā" (i., 317); "ṛidhyāmā te" (i., 434) | 'ta*m*' liṅgāyām? "vanema tat" (i., 128); "soma suvīryam" (i., 501); "dhāma vi rājati" (Ār. S. 48) | nīcasya nivṛitti*ḥ* || nivṛittāni: "brahma jajñānam" (i., 321); "brahma cakāra" (i., 410); "tam u huve" (ii., 98); "sāma gāyata" (i., 388); "dhāma gonām" (i., 534); "nāma gonām" (ii., 29) |

250. || imam ||

'imā*m*'-liṅgāyā*m* ca 'rci maçabdo dīrghībhavati | dvir 'ima*m* stomā'-yām (i., 66) | "somaparvabhi*ḥ*" (i., 180) samāsatvāt |

251. || te*ḥ* ||

'te*ḥ*' para*m* ca vargaprathame pratyaye dīrghībhavati | "tenā pavasva" (i., 470) || nivṛittāni; "te nūnam" (i., 116); "tena māsam" |

1) *Benfey's text:* 'sahyāma'.

252. || ayu*m* 'ºstya' ||

padāntasya dvaidham 'ºstya' idam eva dīrghībhavati | "mṛijyamāna*ḥ* suhastyā" (i., 517) | nivṛittam anyat |

253. || 'bā-i' 'vartani*ḥ*' ||

"pibā imam" (i., 191); "ta*m* vartanī*ḥ*" (i., 372)| anyat svare | nivṛittapadāntaç ca | "pibed asya" | vyañjanāntam |

254. || yama*ḥ* ||

parasya ca padasya dīrghībhavati | "ā haryatāº" (i., 551); "tārxyam ihā" (i., 332) | laghumadhye: "tvayā (ha svid yujā) vayam" (i., 403) |

255. || prā cu soshmiṇi ||

prādinyām ṛici 'soshmiṇi' pade dīrghībhavati: "pra devam acchā" (i., 563); "pra dhanvā" (i.,567); "ca nā" (ii., 1072); "prāyāsu*ḥ*" (ii., 465?) | 'soshmiṇy apadānte' ity adhikāra*ḥ*: "pra senānī*ḥ*" (i., 533) ikāras tu viçesha*ḥ* || || 4 ||

v., 5. 256. || arasya ||

akāra*ḥ* pratishedho ne 'mau dīrghībhavati (*sic*) | "indra vājeshu" (Ār. S. 14); "indra suteshu" (i., 381); "tatra pūshā" (i., 148); "kasya nūnam" (i., 34); "na tasya māyayā" (i., 104); "pūrṇam indra"; "ā jabhārā" (Ār. S. 15) viçeshāt tu |

257. || rasandhi*ḥ* ||

sva-'rasandhi*ḥ*' pada*m* na dīrghībhavati | "ºota rathayā" (i., 186); "na āgahi" (Ṛ. V. 139, 6); "san

yadi ve 'ha" (i., 450); "°to nv indra" (i., 387) | na kevalasvarasandhiḥ; "ā tv etā" (i., 164); "ā tū" (i., 181) ||

258. || upasargaḥ ||

'upasargaç' ca na dīrghībhavati | 'pra', 'upa', 'a', 'ava', 'ā', 'para', 'vi', 'ni', 'su', 'ut', 'abhi', 'prati', 'pari', 'api', 'ati', 'avi', 'au', 'niḥ', 'duḥ', 'sam' ity etāni padāni | 'abhīshatā'-dīnām (i. 309) ikārasya viçeshaḥ | 'cit', 'svit', 'cit', 'it', 'vāk', 'ha', 'he', 'hi', 'hum' evamādayo nipātāḥ |

259. || dya ||

'dya'-çabdaç ca na dīrghībhavati | "yad adya" (ii., 699); "adya no de°" (i., 141) || nivṛittāni: "adyā devān" (i., 40); "adyā mamāra" (i., 325); "vahnim adyā" (i., 498) | "asmākam adya" (i., 241); "prāptasyā 'dya" |

260. || mi ṭṛitīyī ||

makāre pratyaye varga-'ṭṛitīyī' na dīrghībhavati | "mṛiḍa mahān" (i., 23); "indro aṅga ma°" (i., 200); vairāje (i., 398 —"indra ma°"); simāsu (Mahānāmnī, 3—"piba ma°") | 'makāre'? pibā-'dīni (i., 239) | 'vargatṛitīyī' iti? "bodhā su" (ii., 279) |

261. || anushagādiḥ ||

'anushagādiḥ' dīrghībhavati | "havyam ānushak" (i., 82) | 'ādiḥ' iti? "yadi vīro anu shyād agnim" (i., 82) |

262. || ava*ḥ* ||

'avā'-di dīrghībhavati | "vena āva*ḥ*" (i.,321) | 'avar' iti? mahi-trīṇāyām (i., 192 —"avar astu") | hrasvāsvaritam iti vā |

263. || hrasvāt purusha*ḥ* ||

'hrasvāt' para*ḥ* 'purushā'-di dīrghībhavati | "tato jyāyā*ṃç* ca" (Ār. S. 36); "vīrāja*ḥ*" (Ār. S. 37) || nivṛittāni: "sahasraçī°" (Ār. S. 33); "tripād ū°" (Ār. S. 34) |

264. || dvi*ḥ* sparça*ḥ* ||

'dvir'—bhavati 'sparço' | hrasvāt para ity adhikāra*ḥ* | 'tad-āvṛin'-ādīni (i., 138) | 'hrasvāt' iti? "yad indra prāk" (i., 279) | 'sparça*ḥ*' iti? 'yashkā'-dīni (*sic*) |

265. || re 'ntyo 'pratishedhe ||

sva-'re' pratyaye dvaidham 'antya' eva dvirbhavati 'apratishedhe' padānta*ḥ* | ṛiçyavrate (Ār. Gr. iii., 6, 10. —"bhuṅñ iti maghavann indra") "pratyaṅñ ud eshi" (Ār. S. 52); "gaṇṇ atra"; "hasann atra"; "ajagann apa*ḥ*" (i., 53) 'krīḍā'-dīni (i., 584—"kṛīḍann ū°") | apratishedhe? "anānata*ḥ*" (i., 142); "anābhayin" (i., 124) || || 5 ||

v., 6. 266. || hum ||

'hu*ṃ*'-çabdasya makāra*ḥ* svare pratyaye krāmati | 'humm ā'-'dīni (*stobha*) | anyo makāro nivṛitta*ḥ* | "tam indram" (i., 460); 'tyam-u-vā'-'dīni (i., 170) |

267. || chaç ca ||

'chaç ca' dvirbhavati | 'ahicchatrā' 'karṇāc chidram' 'succhinnam' 'paricchinnam' | sa*m*mīlye caturthe (Ār. Gr. i., 7, 4 —"ācchā") | 'hrasvāt' iti? 'taye 'chā'; 'varuṇe cha°' (i., 255) |

268. || mābhyām ||

'mā'-çabd-'ā'-kārābhyā*m* ca parastho dvir bhavati | 'mā cchādayamānam'; 'ma cchedayamānam'; 'mā cchinnam'; 'mā cchidatā'; 'mā cchinotti' | acchā-'dīni | 'māçabdākārābhyām' iti? 'kālīchāyāyām'; '°çati chādyante'; 'samā chāyā' |

269. || rāt saṇ ||

sva-'rāt sa*m*'-yogādi*ḥ* krāmati | "pra ma*m*hishṭhā°" (i., 107); "abhi priyāṇi" (i., 554); "abhi pra va*ḥ*" (i., 235) | 'svarāt' iti? "tvam indra" (i., 120); "pra tu dra°" (i., 523) |

270. || ra*m* hrāt ||

pa-'ra*m*' tat repha-hakārā-bhyā*m* krāmati | na tau | "vihrutam" (i., 244); "ājuhvānasya" (i., 465); "duduhrire" (i., 560); 'arkā'-dīni (i., 198 *etc.*) |

271. || 'ūshmā vyañjane ||

'ūshmaṇor' dvaidha*m* 'vyañjane' pratyaye dvirbhavati | "vārshyāyaṇīputra*ḥ*" (Ārsh. Br. ii., 23); "vārshṇyo*ḥ*" || nivṛittāni: "harshate" (i., 533); "darçanīyor hati" (*! sic*); "barhi*ḥ*sparçane"; "kārshāpaṇam" | sparçe? "kavaya*ḥ*" (Ār. S. 39) |

272. || de no mūrdhanyam ||

ekapa-'de' rephe 'na'-kāro 'mūrdhanyam' āpadyate | "çaraṇe" (i., 97); "caraṇam" (Ṛ. V. 825, 9); "girīṇām" (i., 143); "taraṇim" (i., 204); "aprahaṇam" (i., 357); "vareṇyam" (i.. 48); "hiraṇyā°" (ii., 775); "hiraṇyaya*ḥ*" (i., 511); "suprapāṇā*ḥ*" (Ār. S. 42) || 'ekapade'? "revatīr na*ḥ*" (i., 153); "vāravantam"(i., 17); "varo na"(ii., 735); "°pyan vajrin" (i., 302) | axarāntapratishedha*ḥ* | "pūrvineshṭhām (i., 353) samāsatvāt |

273. || rashābhyām ||

'ṛi'-kāra 'sha'-kārābhyā*m* ca paro nakāro mūrdhanyam āpadyate | "hotṛīṇām" (Ṛ. V. 711, 10); "mātṛīṇām"; "pitṛīṇām" (Ṛ. V. 313, 17); "apo vṛiṇāna*ḥ*" (i., 539); "mānushāṇām" (Ṛ. V. 297, 20); "axeṇa" (i., 339); "°poshiṇam" (i., 58); "xapamāṇa*ḥ*" (i., 305); "īshamāṇā*ḥ*" (i., 324); "sushvāṇāsa*ḥ*" (i., 316); "soma u shvāṇa*ḥ*" (i., 515) |

274. || no va[1] ||

'na*ḥ*'-çabdaç ca 'va'-liṅgāyām ṛici mūrdhanyam āpadyate | "ūrdhva ū shu ṇa*ḥ*" (i., 57); "gavyo shu ṇa*ḥ*" (i., 186); "raxā ṇa*ḥ*" (i., 24); "çixā ṇa*ḥ*" (i., 259); "mimixa ṇa*ḥ*" (i., 519) | valiṅgāyām? "suteshú na*ḥ*" (?); "vājeshu na*ḥ*" (Ār. S. 14); "tvashṭā na*ḥ*" (i., 299) madhyam avetatvāt |

275. || na madhyamavargīyair vyavetam, laçasaiç ca ||

'na madhyamavargīyair vyavetam, laçasaiç ca'

[1] B. nau ca.

na gamyate | "xitīnāṃ" (i., 262); "daxasādhanaḥ" (i., 474); "rājānam" (i., 69); "rathānām" (i., 149); "raçaṇābhiḥ" (i., 523); "°sya rasinaḥ" (i., 239); "hāriyojanam" (i., 424); "arishṭanemiṃ pṛitanā°" (i., 332); "ṛijunītī" (i., 218); "kṛiṇotana" (i., 395); "hiraṇyanemayaḥ" (i., 417); "çākvaralomāyanam"; "pratāpanam"; "pramocaṇaṁ"; "vishvaksenaḥ"; "hrasvena"; "pravṛishā"; "lolixadarçanādarçanadarçanīyena" | ‖ 6 ‖

v., 7. 276. || krābhyāṃ so vaibhaktaḥ ||

'ka'-kāra-'rephā'-'bhyām paraḥ sakāro gamyate 'vaibhaktaḥ' | "ṛixu"; "vaṇixu"; "vāxu"; "gīrshu" (i., 170); "dhūrshu" (Shaḍv. ii., 3); "caturshu"; "bhūrshu"(*sic*) | 'kakārarephābhyāṁ' iti? "mahatsu" (i., 411) | 'vaibhaktaḥ' iti? "vāksūtram" |

277. || ugi ||

'ugi' pratyaye gamyate | "$\overset{2^0}{\text{sh}}\overset{1^0}{\text{ū}}\ \overset{1^0}{\text{gā}}\ \overset{2^0}{\text{yatā}}\ \llcorner 3\ 3\ 3\ \text{u}$" (i., 255 *a*); "$\overset{2^0}{\text{sh}}\overset{1^0}{\text{ū}}\ \text{gā}\ 3\ \text{yā}\ 3\ \text{tā}\ 3$" (i., 255*b*) | 'ugi' iti? sye "tvām iddhi"(i., 234—"'tvām id dhi | ... sātau") | "rājasu gau $\llcorner 3\ 3$ | ho $\llcorner 3\ 3$ 3 3 3 3" (i., 255 *c*) dīrghaçravaṇāt |

278. || antāxarāt ||

'antāxarāc' ca paro gamyate | 'brāhmaṇeshu', 'eshu', 'teshu', 'keshu' | 'antāxarāt' iti? 'yāsu', 'tāsu', 'kāsu' |

279. || upasargāt ||

'upasargāc' ca paro gamyate | "indrāya (soma

sushuta*ḥ*"—i., 561); "ā tv etā ni" (i., 164); "acchā va indram" (i., 375); "ā sotā" (i., 580); "soma u shvā°" (i., 515); "pra te" (ii., 236); "sakhāsv" (i., 390—"stusha u shū"; i., 568—"ni shīdata"); "abhīshat"—"ātīhyau" (i., 309, 223) | 'upasargāt' iti? "ā no" (i., 43); "abhi tyam" (i., 376); "uccā te" (i., 467); "udīrata" (i., 414) | 'axarāt' iti? "apa sedhata" (i., 397) | svarādyam ushād viçesha*ḥ* samāso vā |

280. || rām ṇa su ||

repha rakāriṇi pade dvaidha*m* ṇa 'su'-liṅga eva pāde mūrdhanyam "āpadyate | "abhī shyāma" (i., 336) || nivṛittāni: "apa sridham" (i., 397); "vi ṣrutaya*ḥ*" (i., 453); "visenābhi*ḥ*" | "pari svāna*ḥ*" (i., 475); "adhi sāna*ḥ*" (i., 529) tri*ḥ* (*ṛ*-dvi*ḥ*) | 'yā-svādi' iti (ii., 1089) vā na nivartyam |

281. || uda ādye ||

'u'-sthāt para 'ādye' pāde mūrdhanyam āpadyate | "ehy ū shu" (i., 7); "mo shu tvā" (i., 284); "yadi vīra*ḥ*" (i., 82); "ku shṭha*ḥ*" (i., 305); "parīto shi°" (i., 512); "soma u ṣhvā°" (i., 515) || ādye pāde? kaṇṭheshu (*this name is not known*); kaçyapapucche (Ār. Gr. iii. 8, 10—"caxur a°") "u tvā ma*m*dantu" (i., 194); "indra*ḥ* suteshu" | makāriṇī 'ty adhikāra*ḥ* | 'usthāt' iti? "ayam u te" (i., 183) |

282. || xāj jāgate ||

'axarāt' padāj 'jāgate' pādo mūrdhanyam āpadyate | "mahā*m* hi sha*ḥ*" (i., 381); "çagdhy ū shu"

(i., 253) | 'jāgate'? "upo nu sa saparyan (i., 196) | sāxarād axaram ity adhikāra*ḥ* |

283. || sandhya*ḥ* ||

'sandhyaç' cā 'ntāxarāt paro gamyate | "catushpāt" (i., 367); "jyotish kṛiṇoti" (i., 303); "vāstoshpate" (i., 275); goshpade (*stobha*); jamadagnivrate (Ār. Gr. iii., 4, 5—"jyotishma°"); "parishkṛitam" (i., 487) | 'sandhya*ḥ*' iti? "pūrve"(i., 550) | 'antāxarāt-iti? "divas pāyu*ḥ*" | (i., 39) |

284. || dantye[1] sparçe ||

'dantye' pratyaye dvaidha*m* 'sparçe' eva pāde mūrdhanyam āpadyate | "na kish ṭam" (i., 243); "na kish ṭvā 'nu°" (ii., 300); "yonish ṭa indra" (i., 314); "gobhish ṭa°" (Ṛ. V. 868, 10) "dushṭaram" (i., 299): "sushṭuta*ḥ*" (ii., 850); mahānāmnīshu (2—'ābhish ṭvam abhishṭibhi*ḥ*'); "vibhosh ṭa indra" (i, 366) || nivṛittāni: "agni*ḥ* samidhā" (?); "°sthu*ḥ* suteshu" (i., 349); "yāv āhu*ḥ* sa°" (?); "°vo*ḥ* suta*ḥ*" (i., 490); "gṛihapatis tvam" (i., 61); setushāmni (Ār. Gr. i., 7,10—"setūms tara"); caturaṅgāne (Ār Gr. ii., 7, 14-17—"tebhis teja āpa*ḥ*"); vishṇor vrate (Ār. G. iii., 3, 7—"çocis ta°") | pāda-madhyasya ity adhikāra*ḥ* |

285. || dvivati pare ||

'dvivati pade dvaidha*m* vakāra-'para' eva pāde mūrdhanyam āpadyate | "agnish ṭapati" (*st.*); "dha-

1) B. dante.

nush ṭanvanti" (i., 551) || nivṛittāni; "pra so . . . ."suvīrābhis ta°" (i., 108); "sajūs ta°" (i., 370); "°ta*m* gīrbhi*ḥ*" (i., 74) |

286. || shād dantya*ḥ* ||

'shāt' paro 'dantyo' mūrdhanyam āpadyate | "ku shṭha*ḥ*" (i., 305); "dhṛishṇuhi" (i., 413); 'nakish-ṭvā'-dīni (ii., 300) | || 7 ||

287. || svaro 'nantya*ḥ*[1] || (Sāmatantra i., 1, 1)

. . . . . .

|| Iti pañcama*ḥ*[2] prapāṭhaka*ḥ* ||

|| Iti çākaṭāyanoktam ṛiktantravyākaraṇa*m* sampūrṇam ||

END

1) B. °tya iti ||

2) caturtha*ḥ* *v. l*

APPENDIX I.

INDEX TO THE SŪTRAS.

A.

akālo hrasvaḥ 40.
axaram 46.
agoshpadaṃ anācarite 204.
aṅgavyayāye 190.
aṅge ca 127.
accha vadateḥ 213.
aḍi 143.
at phaṭādīnām itau 164.
anushagādiḥ 261.
anusvāram eke 182.
anusvārau ca 23.
antaḥsthām 109.
antāxarāt 278.
antyāt prathamo 186.
antye 173.
antyo 'nunāsikaḥ 17.
apa rathe 195.
aparasparam sātatye 201.
abhinidhānaḥ 21.
ayavāv e nyūne 76.
ayumstya 252.
arasya 256.
ardham aṇu 41.
ardham vā 161.
avaḥ 262.
avam vā 81.
ava maryādāe 193.

aviçeshasthānau samsvādanigarau 11.
ashṭa 225.
asukhe khe 135.
asthanāminī 94.
asthād yam 117.

Ā.

ā 'ṇi 71.
ādyārdhamātrā svaritam 53.
ā raktaḥ 114.
āvirādīnām 141.
āçcaryam anitye 205.
āskrā° 206.
āspadam āsthāyam 200.

I.

i 238.
imam 250.
iva ṛi 144.

Ī.

ī na vapare 75.

U.

uxa vehatī 222.
ugi 277.
u ghor ghuni 237.
uttamā ghoshāḥ 14.
uda ādye 281.
udāttam ut 51.
ud sthāstambhoḥ 167.
un nīce me 54.
upa nakhe 223.
upa prati himsāyām 197.
upasargaḥ 105. 258.
upasargasya dhātāv ekāxa° 230.

upasargāt 279.
upasargād ūheshyau 97.
ubhayathā bhuvo 124.
urasi visarjanīyo vā 3.
uva kāçe 235.

U.

ūshmā vyañjane 271.
ūshmā sthānam 177.

Ṛ.

ṛikce 154.
ṛiti 85.
ṛim apy eko 102.

O.

oji 86.
obhūtam ca 70.
om aḥ 118.
oshṭhye voḥpū 9.

AṶ.

au 73.

K.

kaṇṭhye 240.
karṇasya çṛiṅge 215.
karṇe plī° 217.
kānt sve 155.
kāstīrā° 208.
ki-in-vī-ut 88.
kiṭkiḍākāro hanvām 10.
kiratāv adhyātmam 196.
kustumburujātiḥ 199.
kṛi cakāram 191.
kautaskutādīnām 128.

krābhyām 276.
kveyahīndranīve 'ti 57.
xam axi 242.
xāj jāgate 282.

KH.

khyātau ca 136.

G.

gāthāsu 38.
guru saṇi 49.
go 79.
goshpadam udakamāne 203.

GH.

gham 50.
ghād grā 113.
ghān no 'ḍi 112.
ghe ṇaḥ 148.

C.

catuḥ 139.
catushkalā madhyamāyām 32.
calamodayam eke 175.

CH.

chaç ca 267.

J.

jihvāmūle χkṛī 4.

ṬH.

ṭhyadantyare 147.

Ṇ.

ṇi 246.

T.

tam 249.
taskarastenaḥ 211.
tasmād uccaçrutīni 61.
tāluni çcye 5.
tiḥ 110.
tiç ca trikalā vā 29.
tisro vṛiddham 44.
tulye 168.
tṛitīyaḥ paraguṇam 172.
tṛitīyam 243.
tṛitīyād dhaç caturtham 176.
teḥ 251.
tordhestem 58.
to shi 121.
triḥ 138.
trimātrāṁ sāmasu 39.
tro 'ṇi 77.
tve 82.

D.

dante tslāḥ 7.
dantyam madhyamavargīye 178.
dantyāc chaç cham 174.
dantye sparçe 284.
dam u 69.
dāntam eke 188.
dīrgham bhāshāyām 212.
duḥ 134.
de no mūrdhanyam 272.
do 'bhyāse 165.
dya 259.
drutāyāṁ mātrā 31.
dviḥ 137.
dviḥ sparçaḥ 264.
dvivati 285.
dve dīrgham 43.

dvyaxare 231.
dvyarthe 74.

N.

nadī 209.
na madhyamavargīyair 275.
na vanvā ca 72.
na vā 80. 100.
na vṛiddham re 68.
na satvabhāve 233.
nāt si 187.
nānpūrvaḥ 157.
nāmino 'ghoshe 130.
nāmnām shāḍi 228.
nāsikāyām yamānusvāranāsikyāḥ 12.
niḥ 133.
nityavirate dvimātram 37.
nishṭhāyām 234.
nīcam uccāt 55.
nīcasya cu 247.
nṛito 'pa vo 'ṅgi 78.
naigino 'bhayathā 59.
no 'tau 163.
no madhyamavarge 153.
no va 274.
no 'shmapare 151.
nau 120.
nyāyenau 'davṛijiḥ 60.

P.

pañcakalā vilambitāyām 33.
padagoyukta° 227.
padam ekoccam 62.
paryuparibhūshaṇa° 192.
parvaṇi sadyaskālā 129.
pāra parvate 194.
pi 146.

pum sparçe 152.
purah 142.
pūrṇa itikaraṇābhyaste 84
pṛishodarādīnām 166.
prakṛitiḥ 63.
pra dantyādau 232.
praskaṇva ṛishiḥ 202.
prāk çatāc ca 226.
prā cu 255.

B.

bahiḥ 140.
bā-i vartaniḥ 253.

BH.

bhāshāyām 96.
bhūyāṇ 48.
bhe sve 150.

M.

ma 248.
ma kriyāyām 104.
maskaro veṇuḥ 210.
ma himyuk 90.
mātrā 42.
mātrā 'rdhamātrā vā 28.
māṇ vikāraḥ 64.
mābhyām 268.
māse gham 103.
māse yathā dṛishṭaḥ 1.
mi tṛitīyī 260.
mitra ṛishau 219.
mithunākhye vā 131.
mūrdhni shaṭau 6.
mo 'sandhyaḥ 180.

Y.

yaḥ 149. 158.
yatau 244
yamaḥ 254.
yaç cā 'tiçaye 126.
yugmam ghu 236.
yugmāḥ soshmāṇaḥ 16.
y ekavacane 19.

R.

raḥ 170.
ram hrāt 270.
ram visarjanīyo ghoshe 115.
raṇam api sthāyām 181.
raprakṛitiḥ 116.
ramadhye 159.
ram ṛistham asve 107.
ralāv avyaparau 24
rashābhyām 273.
rasandhiḥ 257.
rājane ca 123.
rāt saṇ 269
rāt sthājare 169.
rādi ram anyat 26.
rām ṇa su 280.
ri khiḍi 145.
re 119.
re 'ntyo 'pratishedhe 265.
repho mūle vā 8.
rephoshmasu 183.
rau gham 93.

L.

lavāv avyaparau 24.
lub ud eshasya 156.
lub anyaḥ 83.

V.

vatsatarādīnām 106.
vam naigir usthe 162.
vane tryaxara° 229.
vam eke 160.
varṇāntaram paramāṇu 34.
vartti 47.
vānt sandhiḥ 52.
vikāraḥ 91.
vigrahe ca 132.
vibhaktilopaḥ 66.
virāme mātrā 36.
vi çakunau 198.
viçvasya nara° 218.
vṛishasya kapi° 216.
vaisvarye svaras trimātraḥ 45.
vyañjanam pūrvasyā 'ntasvaram 20.
vyañjane 22.
vyavadhāno 185.
vyādeḥ 241.

Ç.

çakandhukādīnām 87.
çloḥ 179.
çvavitpada° 220.

SH.

shād dantyaḥ 286.
shmiṇor 245.

S.

samyogāt 56.
sandhyaḥ 283.
sandhyam ayavāyāvam 111.
sandhyam dvivarṇam 95.

saṇdhyādyaç ca 30.
saṇdhye 98.
saprakṛitir māse 125.
samnikarshaḥ sāṁhitā 67.
samāsa ṛixu candre 207.
samāse 65. 99.
samāse girau 214.
sayuk saṇ 27.
sarvanāmno dṛiçi 221.
sa sam karotau 189.
sasthānaḥ 92.
sāṅgena ca samāgame 224.
sākṣaraḥ padānto 'vasitaḥ 18.
soshmaṇa ūshmā 171.
soshmi dantye xe 239.
sparçaḥ sve 25.
sparçe rgasya 13.
smin-vra-jman-yam 89.
svarayor ardhamātrā 35.
svaro 'ntyaḥ 287.

H.

hāḥ kaṇṭhe 2.
hāntaḥsthāḥ 15.
hinamapare ca tatparam 184.
hum 266.
horā-svoru 122.
hrasvam ṛici 101.
hrasvam eke 108.
hrasvāt purushaḥ 263.

APPENDIX II.

References to the ṛic of the S. V. in the Commentary.

(The ṛic in each Saṁhitā are numbered consecutively.)

i. Pūrva Ārcika Saṁhitā.

ṛic	sūtra
1.	18, 25, 38, 54, 55, 61, 62, 65, 111, 159.
2.	112.
3.	48, 180.
4.	49.
5.	76, 119, 169, 181, 182.
6.	24, 76, 117.
7.	76, 77, 111, 117, 158, 242, 281, 284.
9.	112.
11.	76.
13.	76.
15.	92, 110.
17.	1, 55, 272.
18.	174, 178.
19.	244.
20.	143, 147.
21.	171, 236, 241.
22.	177.
23.	112, 260.
24.	236, 274.
25.	168 (?), 236.
27.	23, 115, 144, 177.
28.	23, 243.
33.	158.
34.	1, 256.
35.	76, 84.
36.	54, 56.
38.	82.
39.	1, 116, 148, 283.
40.	1, 177, 242, 247, 259.
41.	116.
42.	116, 181.
43.	236, 279.
46.	238.
47.	89.
48.	147, 272.
49.	77, 93.
50.	116.
52.	61.
53.	1, 76, 265.
56.	21, 95, 117, 236, 242.
57.	243, 274.
58.	273.
59.	93.
61.	284.

ṛic	sūtra
62.	87.
63.	147, 245.
64.	73, 111, 119, 154, 174, 178, 185.
65.	242, 245.
66.	250.
69.	275.
72.	245.
73.	56, 67, 109, 158, 169, 171, 177, 247.
74.	285.
75.	82, 117.
77.	1.
78.	143, 144.
79.	1, 25, 115.
82.	1, 261, 281.
83.	45, 174, 238, 239.
85.	116.
86.	171.
87.	90.
88.	236.
90.	110, 146.
91.	183.
92.	71.
95.	146.
97.	21, 112, 272.
98.	21, 24, 245.
99.	90.
101.	25.
102.	143, 145.
103.	1, 243.
104.	256.
105.	24.
106.	56.
107.	85, 269.
108.	156, 285.
109.	1, 245.
113.	171.
114.	147.
115.	172.
116.	251.
117.	84.
118.	1, 76.
119.	22.
120.	269.
121.	22.
122.	1.
123.	22, 244.
124.	236, 249, 265.
125.	52.
126.	20.
128.	56, 109, 249.
129.	52, 94.
132.	56, 239.
133.	1.
134.	146.
138.	20, 116, 264.
139.	147.
141.	1, 116, 177, 259.
142.	156, 265.
143.	272.
144.	1.
147.	52, 110, 160.
148.	256.
149.	170, 238, 275.
152.	146.
153.	272.
154.	149.
155.	55.
158.	21.
160.	25.
161.	238, 245.

ṛic	sūtra
164.	244, 257, 279.
165.	1.
167.	242, 247.
170.	266, 276.
176,	159.
177.	70, 110.
178.	70.
180.	250.
181.	242, 257.
183.	243, 281.
186.	257, 274.
187.	168.
188.	1, 116.
190.	71, 156.
191.	55, 248, 253.
192.	116, 124, 262.
193.	1, 116.
194.	281.
196.	52, 282.
198.	270.
200.	260.
201.	1.
203.	25, 88.
204.	272.
206.	147, 148, 236, 242.
210.	116.
214.	181.
217.	144.
218.	238, 275.
219.	1, 58.
220.	1.
223.	1, 279.
225.	243.
226.	118, 187.
228.	21, 71, 116.
229.	112, 185, 236.
230.	243.
232.	236.
233.	54, 61, 77, 150.
234.	69, 180, 185, 277.
235.	90, 269.
236.	1, 22.
237.	118.
239.	58, 236, 260, 275.
241.	146, 259.
242.	246, 247.
243.	284.
244.	116, 270.
248.	147.
249.	159.
253.	56, 174, 242, 282.
254.	24, 245.
255.	1, 267, 277.
258.	1.
259.	236, 274.
260.	236.
262.	71, 236, 275.
263.	76.
264.	174.
265.	239.
266.	244.
271.	52, 57.
272.	69, 111.
273.	115.
274.	174, 236.
275.	23, 283.
276.	20, 112, 114, 117, 173.
277.	112, 168, 207.
278.	19.
279.	1, 20, 24, 173, 237, 248, 264.

ṛic	sūtra
281.	1, 19, 23, 74.
283.	1, 183.
284.	281.
285.	244.
290.	93, 183.
291.	24, 93.
292.	112.
293.	159.
294.	147.
295.	1, 169.
296.	174.
298.	76, 146, 244.
299.	274, 284.
302.	272.
303.	1, 143, 144, 283.
304.	76.
305.	69, 72, 76, 273, 281, 286.
307.	24.
308.	245.
309.	68, 239, 240, 258, 279.
312.	146.
313.	1, 25, 180.
314.	284.
315.	112, 116.
316.	249, 273.
317.	249.
318.	1.
320.	95.
321.	1, 116, 124, 248, 249, 262.
322.	245.
323.	1, 112.
324.	25, 171, 273.
325.	242, 259.
326.	19.
328.	149.
329.	49.
331.	1, 116, 124.
332.	242, 254, 275.
335.	1.
336.	1, 240, 280.
337.	89, 159.
339.	1, 95, 273.
340.	237.
341.	112, 119.
345.	54.
346.	149, 238.
347.	68, 111, 162.
348.	1, 52, 241.
349.	284.
352.	245.
353.	1, 272.
354.	1.
356.	238.
357.	242, 272.
359.	86, 95.
360.	1.
361.	73, 84, 111, 168, 284.
362.	245.
365.	119.
366.	284.
367.	146, 283
370.	117, 279, 285.
372.	154, 253.
373.	1.
374.	1, 238.
375.	279.
376.	239, 246, 279.
378.	1, 84, 237.
379.	74, 94.
380.	22. (?)

ṛic	sūtra
381.	112, 158, 256, 282.
382.	69.
383.	180.
384.	172.
385.	236.
387.	52, 257.
[illegible]8.	25, 249.
[illegible]o.	243, 279.
[illegible]2.	174.
[illegible]3.	147.
395.	244, 275.
396.	115, 116, 236.
397.	242, 244, 279, 280.
398.	162, 260.
[illegible]00.	54.
401.	244.
402.	1.
403.	254.
404.	242.
405.	86.
406.	57, 93.
408.	76, 93, 154.
[illegible]	1.
[illegible]	177, 249.
[illegible]	76, 93, 115, 276.
[illegible]	[illegible]1, 245.
416.	143, 145.
417.	27, 116, 147, 275.
419.	112.
423.	1.
424.	22, 148, 149, 242, 247, 275.
427.	244.
428.	109, 156, 242.
429.	187.
434.	1, 168, 249.
438.	156.
447.	159, 173.
448.	116.
450.	77, 257.
453.	280.
455.	238.
460.	266.
461.	119, 172.
464.	116.
465.	270.
466.	78, 116.
467.	238, 279.
468.	55, 90.
470.	22, 236, 251.
473.	1.
474.	275.
475.	1, 280.
477.	61.
479.	239.
481.	90, 147.
482.	68.
483.	1.
485.	76.
486.	1, 48.
487.	283.
489.	61.
490.	61, 284.
494.	117.
497.	163.
498.	259.
501.	249.
505.	55.
509.	242.

ṛic	sūtra
510.	22, 133.
511.	68, 71, 156, 272.
512.	71, 112, 116, 121, 245, 281.
513.	54, 55.
514.	236.
515.	273, 279, 281.
516.	112.
517.	252.
518.	239.
519.	78, 146, 274.
523.	170, 236, 269, 275.
524.	56, 148, 248.
528.	240.
529.	120, 280.
531.	146, 156.
532.	1, 76, 180.
533.	112, 255, 271.
534.	249.
535.	56, 237, 244, 245.
537.	238.
538.	93, 241.
539.	24, 238, 273.
545.	61.
546.	68.
549.	239.
550.	240, 283.

ṛic	sūtra
551.	1, 245, 254, 285.
553.	236.
554.	1, 269.
556.	85, 156.
557.	70, 147.
558.	1.
559.	1.
560.	1, 270.
561.	279.
562.	170.
563.	1, 236, 245, 255.
564.	110, 147.
565.	162, 242.
566.	241, 247.
567.	255.
568.	279.
570.	1.
571.	112.
572.	35, 68.
576.	21.
577.	246.
579.	147.
580.	244, 279.
582.	67.
584.	90, 112, 115, 156
585.	74, 11

ii. U. Ā. Saṁhitā.

ṛic	sūtra
29.	249.
34.	239.
64.	1.
77.	1.
98.	249.

ṛic	sūtra
102.	94.
104.	1.
109.	146.
160.	156.
180.	156.

ṛic	sūtra
204.	221.
227.	147.
236.	279.
249.	144.
265.	243.
279.	260.
289.	236.
300.	284, 286.
301.	143.
304.	228.
346.	168.
373.	178, 207.
398.	143.
431.	243.
441.	94.
465.	255. (?)
541.	240.
568.	236.
[illegible]	238.
621.	243.
655.	20, 112.
659.	207.
668.	244.
68,	
54.	
286.	
279.	
56, 236, 2[illegible]	
[illegible]	88.
6.	95.
14.	256, 274.
15.	1, 256.
18.	1, 238.
19.	1, 93.
21.	112.
676.	245.
699.	259.
725.	116, 173.
726.	23.
735.	272.
741.	56.
753.	55.
773.	74. (?)
775.	272.
777.	178.
850.	1, 284.
879.	236.
1002.	57.
1010.	207.
1050.	1.
1072.	255.
1076.	120.
1089.	280.
1093.	93.
1126.	236.
1150.	112.
1209.	27.

iii. Āraṇyaka Saṁhitā.

ṛic	sūtra
22.	58, 117.
23.	20, 149, 237.
24.	112, 187.
25.	237.
26.	154.
28.	181.
33.	263.
34.	1, 263.
35.	76, 83.

ṛic	sūtra
36.	113, 263.
37.	263.
39.	271.
41.	118, 239.
42.	1, 101, 272.
44.	25.
46.	147.
47.	1.
48.	249.
51.	143.
52.	20, 265.
56.	130.

Mahānāmnī verses.

ss. 236, 242, 260, 284.

Stobhas.

ss. 1, 24 49, 90, 116, 124, 146, 147, 169, 266, 283, 285.

Āraṇyagāna.

I.

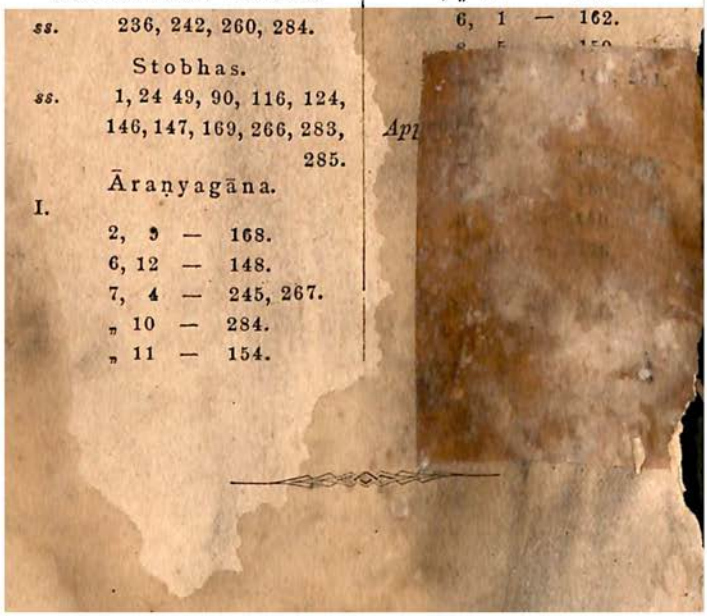
2, 9 — 168.
6, 12 — 148.
7, 4 — 245, 267.
„ 10 — 284.
„ 11 — 154.

II.

7, 14-17 — 284.

III.

1, 1-2 — 172.
„ 4 — 113.
„ 9-10 — 11.
2, 4 — 150.
3, 7 — 284.
„ 5 — 150, 283.
4, 5 — 150, 288.
„ 10 — 10.
5, 1 — 162.
„ 6 — 150.
„ 11 — 11.
6, 1 — 162.



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